

# AMERICA

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## Chronicle

**Washington Conference.**—During the week the Conference at Washington has been occupied mainly with the various detailed questions that concern China. Japan made an important statement of policy with regard to Siberia. Great Britain suggested a resolution barring the importation of arms into China until such time as a stable and secure government has been established, and a resolution with respect to electrical communications was adopted. Then the resolution was passed providing for the establishment of a commission to consider the existing rules of international law, and the advisability of making changes in these laws.

The discussion of affairs in Siberia resulted in the incorporation into the records of the Committee on Pacific and Far Eastern Questions, of the statements made by the Japanese and American delegations.

**Siberia** The most important feature of these statements was the following declaration on the part of Japan of good faith with regard to Russia:

Nothing is further from the thought of the Japanese Govern-

ment than to take advantage of the present helpless condition of Russia for prosecution of selfish designs. Japan recalls with deep gratitude and appreciation the brilliant role which Russia played in the interest of civilization during the earlier stage of the great war. The Japanese people have shown and will continue to show every sympathetic interest in the efforts of patriotic Russians as pointing to the unity and rehabilitation of their country. The military occupation of the Russian province of Sakhalin is only a temporary measure and will naturally come to an end as soon as a satisfactory settlement of the question shall have been arranged with an orderly Russian Government.

In conclusion, the Japanese delegation is authorized to declare that it is the fixed and settled policy of Japan to respect the territorial integrity of Russia and to observe the principle of non-intervention in the internal affairs of the country, as well as the principle of equal opportunity for the commerce and industry of all nations in every part of the Russian possessions.

Taking up the question of the large number of troops enrolled in China and operating under the control of local administrators, who set themselves up in many cases as rivals of the Central Government, Mr. Balfour presented, on January 24, to the Committee on Pacific and Far Eastern Questions a resolution providing for an embargo on the exportation and sale of arms in China. The resolution, he said, was the more important from the fact that the termination of the World War had left a large amount of munitions unemployed. It would facilitate China's establishment of an efficient Central Government, if the Powers would pledge themselves not to permit such munitions to be sold to China. The text of the resolution follows:

(1) The United States of America, Belgium, the British Empire, France, Italy, Japan, the Netherlands and Portugal affirm their intention to refrain themselves and to restrain their nationals from exporting to China arms, munitions of war or material destined exclusively for their manufacture, until the establishment of a government whose authority is recognized throughout the whole country.

(2) Each of the above powers will forthwith take such additional steps as may be necessary to make the above restrictions immediately binding upon all its nationals.

(3) The scope of this resolution includes all concessions, settlements and leased territories in China.

(4) The United States of America will invite the adherence to this resolution of the other powers in treaty relations with China.

The Dutch and Italian delegations felt that it was imperative to consult their Governments before recording their votes. As a consequence final action was deferred until they could obtain instructions.

Mr. Hughes called the attention of the Committee to the fact that on the list of agenda there was the question of mandated islands. This referred, he said, to islands in the Pacific. It was, however, explicitly stated that this matter was to be referred to the Conference only in the event of its not having been previously settled. One of the principal subjects of controversy had been the Island of Yap. On this point the American and Japanese Governments had already reached a satisfactory agreement. As a consequence no further action was needed on the matter except to set forth the settlement in an appropriate convention, of which the conference would be suitably notified. As for the mandated islands south of the equator, Mr. Hughes declared that he believed the discussion might be profitably confined to Great Britain and the United States, and need not be taken up by the Conference.

It was likewise stated by the American Secretary of State that the subject of the disposition of the former German cables in the Pacific need not be made a matter for formal discussion by the entire Committee. These cables had passed into the possession and control of the five principal Allied and Associated Powers. There had been controversy between the American and Japanese Governments over the disposition of these cables, but a provisional agreement had been reached between these countries on the matter, subject to the approval of the Allied and Associated Powers, and of such other Powers, whose interests were affected. Under the circumstances it was unnecessary to lay the matter before the Committee.

The question of the radio stations in China has been the subject of prolonged discussion both by the Committee on Pacific and Far Eastern Questions, and the joint meetings of the Chinese and Japanese delegates. An agreement was finally reached on January 27, in the form of the resolution which was adopted unanimously as follows:

The representatives of the Powers hereinafter named participating in the discussion of Pacific and Far Eastern questions in the conference on the limitation of armament, to wit: The United States of America, Belgium, the British Empire, China, France, Italy, Japan, The Netherlands and Portugal, have resolved:

1. That all radio stations in China, whether maintained under the provisions of the International Protocol of September 7, 1901, or, in fact, maintained in the grounds of any of the foreign legations in China, shall be limited in their use to sending and receiving government messages and shall not receive or send commercial or personal or unofficial messages, including press matter; provided, however, that in case all other telegraphic communication is interrupted, then, upon official notification accompanied by proof of such interruption to the Chinese Ministry of Communications, such stations may afford temporary facilities for commercial, personal or unofficial messages, including press matter, until the Chinese Government has given notice of the termination of the interruption;

2. All radio stations operated within the territory of China by a foreign Government or the citizens or subjects thereof, under treaties or concessions of the Government of China, shall limit the messages sent and received by the terms of the treaties or concessions under which the respective stations are maintained;

3. In case there be any radio station maintained in the territory of China by a foreign Government or citizens or subjects thereof without the authority of the Chinese Government, such station and all the plant, apparatus and material thereof shall be transferred to and taken over by the Government of China, to be operated under the direction of the Chinese Ministry of Communications upon fair and full compensation to the owners for the value of the installation, as soon as the Chinese Ministry of Communications is prepared to operate the same effectively for the general public benefit;

4. If any question shall arise as to the radio stations in leased territories, in the South Manchurian Railway zone or in the French concession at Shanghai, they shall be regarded as matters for discussion between the Chinese Government and the Government concerned;

5. The owners or managers of all radio stations maintained in the territory of China by foreign Powers or citizens or subjects thereof shall confer with the Chinese Ministry of Communications for the purpose of seeking a common arrangement to avoid interference in the use of wave lengths by wireless stations in China, subject to such general arrangements as may be made by an international conference convened for the revision of the rules established by the International Radio Telegraph Convention signed at London, July 5, 1912.

Before the resolution was finally adopted, Mr. Sze made a reservation which he asked to have entered on the records of the Committee. The Chinese delegate said that he took occasion formally to declare that the Chinese Government does not recognize or concede the right of any foreign Power or of the nationals thereof to install or operate, without its express consent, radio stations in legation grounds, settlements, concessions, leased territories, railway areas or other similar areas.

The Committee on the Limitation of Armament, on January 27, adopted the report of the sub-committee which was appointed early in December to draft a resolution providing for a commission to study the rules of war as affected by the new weapons of war. The resolution presented by the draft committee and adopted unanimously by the Committee on the Limitation of Armament is as follows:

The United States of America, the British Empire, France, Italy and Japan have agreed:

(1) That a commission composed of not more than two members representing each of the above-mentioned Powers shall be constituted to consider the following questions: (a) Do existing rules of international law adequately cover new methods of attack or defense resulting from the introduction or development, since The Hague Conference of 1907, of new agencies of warfare? (b) If not so, what changes in the existing rules ought to be adopted in consequence thereof as a part of the law of nations?

(2) That notices of appointment of the members of the commission shall be transmitted to the Government of the United States of America within three months after the adjournment of the present Conference, which after consulting with the Powers concerned will fix the day and place for the meeting of the commission. (3) That the commission shall be at liberty to



request assistance and advice from experts in international law and in land, naval and aerial warfare. (4) That the commission shall report its conclusions to each of the powers represented in its membership. Those Powers shall thereupon confer as to the acceptance of the report and the course to be followed to secure the consideration of its recommendations by the other civilized powers.

**Germany.**—Germany has responded in a detailed note to the demand of the Reparations Commission that reasons be given in explanation of her alleged inability to meet

**German Note  
on Reparations**

the reparations obligations for January and February. In the reply as given in substance by the Associated Press, Germany reaffirms her readiness to collaborate in every way possible in the restoration of the devastated regions. Germany is also prepared to conclude agreements with all the Allies in regard to deliveries in kind. It is absolutely necessary, however, the note explains, that from an economic standpoint, Germany be relieved, at least for the year 1922, from all cash payments on account of reparations. The recurring monthly or quarterly payments in foreign currency, it declares, greatly hamper Germany's effort to put her finances in order, yet the restoration of the world's confidence in Germany's credit is a prerequisite condition for the discharge of her reparations payments. The Government refers to the figures taken into account at Cannes by the Allies, namely 720,000,000 gold marks in cash and 1,450,000,000 gold marks in kind, and requests a reduction in the cash payments, increasing, if necessary, the payments in kind. It also proposes that the cost of occupation should be credited to the total sum in cash and kind paid in 1922, and that the other obligations in foreign currency, arising from the Peace Treaty, especially clearing-house obligations, should be mitigated. The settlement of the reparations payments for 1922 it looks upon as only the first step on the way to a solution of the entire problem. If this counsel is now neglected, it holds, the uncertainty regarding 1923 will exercise a paralyzing effect on the economic and financial position of the Allies.

Germany, on the other hand, it is stated, is doing her full part to meet the obligations imposed upon her. At the Brussels Conference in 1920 allied experts recognized that German direct taxation was incapable of further augmentation. Nevertheless bills were now before the Reichstag to provide further increase in property tax, as well as taxes on capital and corporations. The turnover tax will be increased from one and a half to two per cent and the coal tax from twenty to forty per cent. The burdens on both production and consumption will be increased. Energetic measures, moreover will be taken against the removal of capital abroad and the evasion of taxation. The note explains that, in comparison with pre-war conditions, railway rates for passengers have been increased nineteen fold, and for freight twenty-two fold. Postal and telephone rates have increased twenty-one fold. The food subsidies, which previously amounted to 2,250,000,000

will be reduced to 1,000,000,000 paper marks for 1922. The ordinary budget shows a revenue of 703,200,000,000 marks, and expenses of 86,700,000,000 marks, thus leaving a surplus of 16,500,000,000 available for reparation payments.

To reduce its floating debt the Government will raise an internal loan this year, apart from the compulsory loan already agreed upon. The latter was intended to finance the reparations due in 1922 without increasing the paper circulation, and will be non-recurring. The note further suggests that the Allies take measures to restore Germany's internal and external credit and thereby facilitate the floating of a big international reparations loan.

**Holland.**—*La Croix* of Paris quotes from *L'Action Catholique de Québec* the report sent by the correspondent of the Canadian paper, of Catholic progress in the Netherlands.

**Catholic  
Progress**

Up to a few years ago, the Dutch Catholics were satisfied with the duty resting upon them of watching over their own Catholic body and of protecting it from the inroads of Protestantism. That alone entailed considerable sacrifices. Of late years, owing to the growing religious indifference of the various Protestant bodies, their lukewarmness in the practise of their religious duties and the salutary example of the fervent lives of their Catholic neighbors, there is a growing tendency among non-Catholics to inquire into the dogmas and practises of Catholicism. There is less need than formerly of going in search of converts. Non-Catholics now eagerly seek out Catholic priests for instruction in the true Faith. Even Protestant ministers hold reunions in which they ask Catholic priests to expose the dogmas of the Catholic Church. In the great populous centers, courses of apologetics have been organized in which some of the most eminent Catholic preachers of Holland expose the points of difference between Catholicism and the various beliefs of their non-Catholic brethern. Conversions are daily becoming more and more numerous.

In the arts, in literature, in their press, the Dutch Catholics have made great strides. Of one department of letters they have a monopoly in Holland today. They have revived the open-air drama, made it attractive, popular, and have used it with the greatest success notably at Valkenburg, for the spread of the soundest ideas of morality, patriotism and religion. Some of the best artists of the country have contributed their time and their talent to the extension of this splendid work. Dutch Catholics know the value of organization in every field. Politically the Catholic body is united, not on mere party lines, but for the higher interest of the country. Catholics hold the balance of power both in the Upper and Lower House. The President of the Chamber of Deputies and of the Higher House are Catholics; Catholic elementary schools are maintained from the public treasury. Secondary schools receive a subsidy from the State. So far there is no Catholic university. This

has somewhat hampered the growth in higher literary, artistic and scientific education among Catholics. But the Dutch Bishops lately began a movement for the erection of a Catholic university, one to be provided with every modern means necessary for such training of their Catholic subjects, as will put them on absolutely the same level as those who attend the State institutions.

Rome.—The members of the diplomatic corps accredited to the Holy See called in a body at the Vatican on January 28 and officially presented the condolences of

**The Diplomatic Corps and the Dead Pontiff** their respective governments upon the death of Pope Benedict XV. The Marquis de Villasinda, Spanish Ambassador and Dean of the diplomatic body, in his address to the College of Cardinals, emphasized the great work for the peace of the world accomplished by the late Pontiff. In answer to the address of the Spanish Ambassador, Cardinal Vannutelli, Dean of the Sacred College, said that the death of Benedict XV was an affliction for the entire world, "but it is more particularly so for those whose positions allowed them to follow closely the salutary apostolic work of the august and venerated Pontiff. That is why your feeling expressions of condolence conveyed through your worthy dean touch us so profoundly." The Cardinal added that the sentiments expressed by the entire diplomatic corps through their representative, were a source of strength to the Sacred College for the important task which the unexpected and sudden death of the late Pontiff imposed upon all its members. "May we," he added, "with such encouragement, and above all, with support in light from above, soon give the Church a supreme chief worthy to succeed him whom the world acclaimed as benefactor of humanity, apostle of charity and Pontiff of peace."

On January 27, semi-official newspapers published the statement that Signor de Nicola, President of the Chamber of Deputies, and Signor Tittoni, President of the Senate, were to announce officially from the tribune of their respective houses, the death of Benedict XV, and pronounce a eulogy as is the custom following the death of foreign potentates. Immediately, several demands for interpellation were placed upon Signor de Nicola's desk, one of which protested against what it called "the official recognition of the Vatican" by the visit of condolence made to the Vatican after the death of the Holy Father, by Signor Mauri, Minister of Agriculture in the Cabinet of Signor Bonomi. Conferences were subsequently held, so these papers announced, in which Premier Bonomi, and Signors de Nicola and Tittoni, endeavored to induce the deputies to postpone, or withdraw their interpellations, so as to make the eulogy of the Pontiff unanimous. Premier Bonomi, having taken the stand that he would associate himself and the name of the Government with the declaration, Signor de Nicola hoped that no orator or any group would take "the responsibility of marring

the demonstration of sympathy, which must be unanimous." The Popular party, largely made up of Catholics, though not formally a Catholic party, and which controls as many as 110 votes, and thus holds the balance of power in the Italian Chamber, desires that this official eulogy should be pronounced. The death of the Holy Father produced everywhere in Italy a sentiment of deep and heartfelt sorrow. In Rome the solemn services for the repose of his soul were thronged with crowds, whose manifestations of grief left no doubt of their sincerity.

Spain.—*El Debate* of Madrid and the weekly *Lectura Dominical*, announce the death of the eminent Catholic journalist and writer, Don Angel Salcedo Ruiz. In his

**Eminent Catholic Journalist Dies** death Spanish letters, and above all the Catholic press of Spain, lost one of their finest representatives. Angel

Salcedo Ruiz was a model Catholic gentleman, a patriot of the highest ideals, a writer of recognized talent. Born in Cadiz in 1859, he soon distinguished himself at the bar, in the army, and the Chamber of Deputies. He was one of the greatest authorities on military law in Spain and rendered important services in the department of the Judge Advocate General of the army, where neither his learning nor his high sense of honor was ever impugned. He also rendered important services in the Department of Education, where he endeavored to foster the sanest ideals and programs of instruction. A pupil of Menendez Pelayo, he had something of the encyclopedic knowledge of his master. In 1913 he was appointed a member of the Academy of Moral and Political Sciences. His studies on the Spain of Isabella the Catholic and on the "Don Quijote" show that as a historian and literateur he was distinguished by accuracy, impartiality, judgment and taste.

As a journalist he was one of the best equipped and progressive in the country. He was the editor for some time of *La Ilustración Católica*, and for twenty-two years editor of *El Universo*. He was a constant contributor to *El Movimiento Católico* and *El Diario de Barcelona*. His chronicles and discussion of current events, under the pen name of "Maximo," in *La Lectura Dominical* were for many years one of the most interesting features of that popular Catholic weekly. According to *El Debate*, Salcedo Ruiz was "a born newspaper man." He had the art of being timely, clear, interesting. In Spain few writers in the daily press had the power he possessed of getting at the inner philosophy and soul of the political, social and religious events of our times. The great Catholic daily of Madrid says that his loss is an irreparable one for the Spanish press. In closing its eulogy of Don Angel, *El Debate* pays a glowing tribute to his deep piety, his unswerving faith, his charity to the poor, his patriotism, his admirable qualities as a father and a Catholic.



## Electing the Pope

JOHN C. REVILLE, S. J.

WHY do you make me so old?" asked Leo XIII of the artist painting his portrait. "Holy Father," answered the latter, "you will soon have reached your ninetieth year." "Yes," replied the Pontiff, "Leo may be old, but the Papacy is young." Nine days the Church has mourned the death of Benedict XV. That Pontiff's memory she will treasure as an heirloom and an inspiration. But the world's needs are summoning her to action. She always eagerly awaits the day when another Pontiff will ascend the Chair of Peter to add another link to the chain of the historic past. That past counts 2,000 years. Yet Leo was right, the Papacy is still young. There are no gray hairs on Peter's head. The palsy of old age has not yet touched his hands. The power and the promise of immortal youth are with him still.

The conclave, which is to elect the Pope, has assembled. Etymologically, the word "conclave," is derived from the Latin words "*cum*," with, and "*clavis*," key. It means some object kept under key; a room or cell, locked with a key. In ecclesiastical language, it means the place, in which, after the death of a Pope, the Cardinals, the official electors of the Vicar of Christ, gather, actually and formally under lock and key, to choose his successor. The term also designates the assembly gathered for that purpose. Today the Cardinals alone are the electors of the Pope. It was not always so. To mention but the earliest ages of the Church, the Pope was then elected by the suffrages of the Roman clergy. This method lasted for 230 years. Pope Nicholas II, by the Bull "*In Nomine Domini*," issued in 1059 reserved the election to the Cardinal-Bishops, although even then Cardinal-priests, the Roman clergy, people and Senate, and even the emperor, played some part in its ratification. By the constitution "*Licet de Vitanda*," issued in 1179, Alexander III determined that the entire College of Cardinals, independently of the consent of clergy or people, should be the one and only juridically authorized body to elect the Pope. The so-called right of "*Veto*" or "*exclusiva*," which the monarchs of France, Austria and Spain claimed, and at times exercised, and in virtue of which they attempted to exclude candidates not agreeable to them, lasted down to the conclave which elected Pius X in 1903. In that assembly the "*exclusiva*" was exercised by Austria against Cardinal Rampolla. It was an unwelcome reminder of the days when temporal princes endeavored to control the election. By the constitution "*Commissum Nobis*" of January 20, 1904, Pius X abrogated the unwarranted claim. The election of the Roman Pontiff.

according to the new Canon Law, henceforth is to be regulated by the constitution "*Vacante Sede Apostolica*," issued by the same Pope.

We find the word "conclave" in its present meaning, in the constitution "*Ubi periculum*," published by Pope Gregory X, at the Second Council of Lyons, A. D., 1274. But a real conclave, and of the strictest kind, meets us in 1271. The Cardinals had, up to this time, met for the election of a Pope under certain personal restrictions. But no very definite code of procedure had been drawn up. In 1271, after the death of Clement IV, seventeen Cardinals had met in the papal city of Viterbo to choose his successor. Through their inability to settle upon any candidate, the Holy See remained vacant for two years and nine months. The good folk of Viterbo lost patience and walled up the papal electors in the episcopal palace. The Savellis constituted themselves the wardens of the imprisoned Cardinals. For 500 years after, they remained the protectors and marshals of subsequent conclaves. Two hundred years ago, the honor passed to the Chigi family. Yet the imprisoned Cardinals would not yield. The Viterbians then, led by the *podesta* Montebono and Raniero Galli, unroofed the palace and put my Lords Cardinal on bread and water. This enforced fast brought them, though not immediately, to terms. They elected Gregory X.

Gregory X had seen the evils attending a protracted vacancy of the Holy See. To obviate them, he sanctioned the fundamental idea at least, of the compulsory sequestration, to which the electors had been subjected. The Cardinals in future, while electing the Pope, were to be in *conclave*, actually under lock and key, in order to hasten the fulfilment of their task. In *conclave* ever since, with rare exceptions, have they assembled for that duty. In the days immediately following Gregory X, a conclave must have been a trying ordeal to the Cardinals, most of them usually old and infirm. The electors were lodged in a common living room without partitions or curtains, and fed on not too luxurious fare. If the election was long delayed, their rations of food and wine were reduced. In 1351, Clement VI, while still enforcing the enclosure, allowed the Cardinals to live in separate cells protected with curtains and hangings. Succeeding Popes granted even a larger measure of comfort.

The conclaves which elected the last three Popes took place in the Vatican. Here also is the present one gathered. For this purpose several floors of the palace are divided into apartments containing three or four cells simply furnished. Over each Cardinal's cell hangs his

coat of arms. Cloth of purple distinguishes the cells of Cardinals created by the last Pope, green all others. Each Cardinal has the right to take into the conclave a secretary and a servant, the secretary being usually an ecclesiastic. A sick Cardinal may be allowed a third attendant. Only the Cardinals, of course, have the right to vote. Besides the Cardinal-electors, their secretaries and servants, like them sworn to secrecy, a number of officials also bound to secrecy, are admitted. In the conclave which elected Leo XIII, as many as 250 persons were enclosed in the Vatican. These comprised the secretary of the conclave, the sacrist, or chief penitentiary, confessors, masters of ceremonies, doctors, a surgeon, a druggist, mason, carpenter, locksmith, glazier, plumber, cooks, kitchen boys, sweepers, barbers, etc. The outskirts of the conclave are under the control of the papal majordomo who acts as commissary-general to this beleaguered host. Food and official correspondence are let in through "towers" or "turns" such as are found in a Carmelite monastery. All these are closely inspected. No official news of the conclave may be given to the outside except when the heavy smoke of the burning ballots mixed with damp straw pours from windows of the Sistine chapel, meaning that thus far there is no decisive vote. A paler, thinner puff announces that the Pope is elected. Archaic method of communication in an age of telephones and electric signaling! Yet how significant is that "*sfumata*" that wisp of smoke announcing the election of the Pontiff, who, at his coronation, while the burning flax slowly wastes away, hears the words: "Holy Father, thus passes the glory of the world." "*Sic transit gloria mundi*."

No pressure from without is allowed to be exerted on the conclave. The inside locks and keys are in the hands of the cardinal camerlengo, or chamberlain, who at present is Cardinal Gasparri. The outside ones are in the possession of the hereditary marshal of the conclave, Prince Chigi, whose sworn duty it is to watch over its safety. A Cardinal arriving late may take part in the deliberations after his admittance in due form by the marshal and camerlengo. The sole purpose of the conclave is to elect the new Pope, and, if there is pressing danger, to provide for the defense of the Church. All Cardinals and only Cardinals have the right to act as papal electors. They must of course be of sound mind. Even if excommunicated, suspended, under interdict or any other ecclesiastical penalty, they may enter the conclave and vote. But a Cardinal canonically deposed from office, a Cardinal who has resigned the Cardinalate, and whose resignation has been accepted by the Holy See, a Cardinal, not in deacon's orders, may not enter the conclave as elector. A Cardinal, not in deacon's orders, may however, become an elector through a special privilege granted by the Holy See. For the valid election of a Pope, they must choose one of the male sex, as in the Catholic Church women are incapable of receiving the Sacrament

of Orders, and of exercising jurisdiction in the strict sense of the term; one who has attained the age of reason and is of sound mind; a member of the Catholic Church, since a heretic who does not believe in the doctrines of that Church, or a schismatic not in union with her, is incapable of becoming her head. They may validly elect a layman, as probably was the case in the election of John XIX in 1024. They are not obliged to elect a Cardinal although from the time of Urban VI, in 1378, the Popes have been taken from that body. They need not vote for an Italian. One Englishman, Adrian IV; one Hollander, Adrian VI, the last non-Italian Pope, elected in 1522; Germans, Frenchmen, Spaniards and Greeks, have sat on the Chair of Peter. The election must take place in conclave and not until ten full days have elapsed from the death of the late Pontiff.

The voting takes place in the Sistine chapel. Here before the Crucifix on the altar, with the Last Judgment of Michaelangelo casting its terrors on them, and the Sybils looking down from the arched ceilings, after a solemn oath that they are electing the man who, according to God, they think ought to be chosen, the Cardinals proceed to vote. There were four ways of doing this, by *scrutinium*, or regular ballot; by *accessus* or "going over," in case the *scrutinium* has given no decisive vote, to a candidate who has already received some votes; by *compromissum*, or election through the choice of a committee appointed by the Cardinals for that purpose, and by quasi-inspiration or nomination by an elector of a candidate, subsequently ratified by unanimous acclamation. The last three methods are obsolete. A two-thirds majority is required. No elector may vote for himself. The ballots are signed, sealed, marked with appropriate texts of Scripture for identification, folded in a specially designated form and, from a paten, slipped into a chalice. Three Cardinals to supervise, three to check the ballots, three to collect the votes of sick Cardinals, if any, are appointed. With many minute formalities, the votes are counted, their number compared with that of the electors. The result is announced. If no definite result is reached, the ballots are burned with damp straw. Awaiting Rome and the world know there is as yet no Supreme Pontiff. Every day there must be two voting sessions for the *scrutinium*, or vote by ballot, one in the morning, one in the afternoon. At last God's chosen one unites the two-thirds majority. A wave of indescribable emotion sweeps through this assembly, the most august on the face of the earth. The Dean of the Sacred College asks the elect if he accepts the election thus canonically made. The acceptance given, the baldachinos over the seats of the Cardinals are lowered, while that of the newly-elected Pope alone is left standing. The Pope chooses his name. The thin wisp of smoke curls from the window of the Sistine. The senior Cardinal-deacon addresses the waiting throng outside: "I announce to you a great joy. We have as Pontiff the Most Eminent Cardinal . . . . . who has taken for name . . . . . " The Pontiff ap-



appears and gives his blessing *urbi et orbi*, to the city and the world. The conclave is over. The widowhood of the Church is ended. The Pilot of the Bark of Peter once more holds the helm. The Seven Hills seem to re-

echo the words of Christ spoken of old to the Fisherman of Galilee. "*Duc in altum.*" Launch out into the deep. Be not afraid. "Behold, I am with you all days even to the consummation of the world."

## The Next Peace Conference

WILLIAM F. MARKOE

NOW that the prophets of ill-omen are beginning to chant their jeremiads over the wreck of the Disarmament Conference, is not this an opportune time to inquire into the reasons for so many abortive attempts on the part of humanity to restore peace to the world? The Holy Alliance was a failure. The Hague Conference was a fiasco. The Versailles Treaty was a farce. And now the widely heralded Disarmament Conference at Washington is beginning to fizzle out. What is the explanation? True, the delegates were carried completely off their feet by the frankness and candor with which Secretary Hughes introduced the subject for discussion, for he did so "in the American Way," which in its last analysis, will generally be found to be the Christian way.

Indeed, the opening of the American Conference for the Limitation of Armaments was unique in many ways. As "there came wise men from the east to Jerusalem" nearly 2,000 years ago seeking the "new born King" at the birth of Christianity, so in our day there came wise men from the Orient, Japanese, Chinese, pagans and heathens, to America, perhaps the most Christian country in the world if viewed only in its role of Good Samaritan to all the rest of mankind, seeking the solution of their great world problems. They found a nation on its knees laying to rest the mortal remains of an "unknown" soldier, typical of war, and himself a victim of the World War. They listened in wonderment to its President reverently repeating the Lord's prayer. The next day the conference itself was "opened with prayer," contrary to European custom but in keeping with time-honored American tradition, and, wonderful to relate, a telegram of congratulation was publicly read from the spiritual head of 300,000,000 members of the oldest and largest Christian church in the world, Pope Benedict XV, now, alas, no more.

Under these unique circumstances the Conference opened with a prestige unprecedented in modern peace parleys. But, alas, only as long as Moses continued to pray for success on the mountain top, were the Israelites, fighting in the valley below, victorious. The moment he wavered in prayer, that very instant the tide of battle turned against them. Perhaps the world forgot to continue its prayers for the success of the Conference. At any rate, the "enemy" was there to sow "tares" where "good seed had been sown," and soon the atmosphere of "peace and good will" began to disappear and all problems began to

be discussed, measured and weighed in terms of "tonnage" only. Its moral aspect was swallowed up in purely material, mechanical "formulae," as if human beings were nothing more than automata!

What else could be expected of an assembly called to consider great moral problems after it had begun to be swayed and dominated by the same old self-seeking politicians and dyed-in-the-wool diplomats who use "words to conceal their thoughts," one of whom had even boasted before the World War that they "had put out the lights of heaven and driven Christ across the border."

If anything for the good of humanity has been accomplished it amounts to little more than "good resolutions," or at best a "gentlemen's agreement." Now, a gentlemen's agreement is a purely moral obligation and its fulfillment and perpetuity depend on the sense of right and wrong of the parties to the agreement. In other words, it is a matter of conscience. But, unlike a purely moral organization, it has no "anathemas" to hurl at offending members, and a mere material boycott will seldom supply the place of a spiritual anathema in *foro conscientiae*. It is akin to building a house upon the sands, for when the storm comes the wind and the waves will ruin it.

"When the devil was sick the devil a monk would be;

When the devil got well the devil a monk was he!"

Can the world rely on such an agreement? Machinery can never take the place of morality. Yet, surely, there must be some remedy for the terrible calamities that have prostrated the world, some preventive of the scourges of "war, famine and pestilence." Let us search the archives of unpublished or forgotten history and the secrets of unrevealed diplomacy and find, if we can, the cause of all the failures of modern efforts to restore universal peace to the world. We shall discover some startling truths which will prove veritable "revelations" to many who never delve below the surface in studying such matters.

In the Old Testament we find that the disasters that befell the Israelites, God's chosen people, were invariably traced to some act of disobedience or failure to comply with the will of Divine Providence which seemed to overshadow their every action. The same is true of modern efforts to preserve or restore universal peace among men. Let us see what happened behind the scenes of The Hague Peace Conference.

How many readers are aware of the fact that that ambitious enterprise was originally planned by that past master of diplomacy, Leo XIII, and suggested by him to the Czar of Russia, who, acting as his collaborator, sent out invitations to the governments of the world and to the Holy See? But, like Balthasar, who appropriated the sacred vessels of the Temple to his own use, the Italian Government had recently "sequestered" the Papal City of Rome, and backed by England, refused to attend the Conference if the Pope was to be represented. Then like Pilate cowed by the threats of the mob and "seeing that he prevailed nothing, but that rather a tumult was made," the Czar canceled the invitation to the Holy See, to secure the presence of England and Italy. Hence, like "the play of Hamlet with Hamlet left out," The Hague Peace Conference was held with the only man who claims to be, and whom millions of Christians believe to be, the earthly representative of the Prince of Peace deliberately and formally excluded from its councils. What followed can be summed up in the statement that in less than a decade after the Second Conference of The Hague was held, in 1907, the forty-four nations which attended it were at war with one another in the great World War which was preceded by the following unprevented wars:

- 1899-1900—Hague Tribunal established. Filipino and Boer wars.
- 1904-1905—Russo-Japanese war.
- 1911-1912—Italian-Turkish war.
- 1912-1913—Series of Balkan wars.
- 1913—Mexican war against the United States, Mexican Civil war, Chinese Revolution.
- 1914—World War.

After the World War another great Peace Conference was held at Versailles. But here, too, despite the urgent representations of several nations, the Papacy, the historic Peacemaker of Christendom, as we shall see in a moment, was again formally excluded, and even the request of American Methodists and other Christian bodies that the meeting be "opened with prayer" was ignored or denied. What followed is too well known to need recording here. But lest anyone challenge the claim of the Papacy to have been the recognized Peacemaker of the world, for centuries, let us peruse the following partial list of the bare titles of the cases in which war was prevented or peace restored between the leading nations, empires, kingdoms and republics of the world by this Supreme Moral Tribunal and High Court of International Arbitration, built up by so many centuries of inter-popular service.

Leo I (440-461) saved Rome from Attila, king of the Huns; Gregory I (590-604) secured peace for the Romans from Agilulphus, king of the Lombards, and peace between the Oriental Emperors and the same monarch; Gregory II (715-734) again saved Rome from another Lombard king, Luitprand; Leo III (1049-1054) made peace between Henry III and King Andrew of Hungary; Victor II (1055-1057) restored harmony between Emperor

Henry III and Baldwin of Flanders and Godfrey of Lorraine; Innocent III (1198-1216) made peace between King John of England and Philip Augustus of France; Honorius III (1216-1227) between Louis VIII of France and Henry II of England; Innocent IV (1243-1254) between the king and people of Portugal; Nicholas (1255-1280) between Emperor Rudolph and Charles of Anjou; John XXII (1316-1334) between Edward II of England and Robert of Scotland; Benedict XII (1334-1342) between Edward III of England and Philip de Valois of France; Gregory XI (1370-1378) between the king of Portugal and Castile; Nicholas V (1447-1453) frequently mediated between Italy, Hungary and Germany; Innocent VIII (1484-1492) mediated in Moscow, Austria and England; Alexander VI (1492-1503) peacefully settled the great dispute between Spain and Portugal over the division of the New World; Urban VIII (1623-1644) settled various disputes between heads of reigning houses in Italy; Gregory VIII (1572-1585) mediated between the Czar of Moscow and the King of Portugal; Leo XIII was chosen as arbitrator between Germany and Spain in the dispute over the Caroline Islands, and also mediated between the Republic of Haiti and San Domingo, and settled the Friar Question in the Philippines for the United States. Both he and Pius X performed similar services for different republics in South America. Finally, Benedict XV of blessed memory, successfully mediated between Germany, Austria, Hungary and Turkey on the one side, and England, France, Belgium, Russia, Serbia and Montenegro on the other for the exchange of disabled prisoners and interned civilians during the World War. Can any other power, military, civil or moral show such a record? No nation has ever appealed to it in vain. All nations whether white, black, red, brown, or yellow are equally welcome in its court. This statement is forcibly illustrated by the following special cable dated Rome, January 21:

The dedication of the monument erected in honor of Pope Benedict XV at Constantinople to commemorate his work during the War was an event of great impressiveness and international character. The ceremonies were attended by the heir apparent, the Sultana, the Imperial princes and princesses, and all the officials of the Government, the general staffs of the army and navy, many senators, the prefect and general councilors of Constantinople, the high commissioners of France, England, the United States and Greece, the consular corps of several nations and representatives of the military and naval forces of principal powers. Official representatives of various schismatic churches and Jews were present in addition to the Apostolic Delegate to Constantinople and members of the Catholic episcopate. Among the representatives of schismatic churches were the Greek Patriarch, and Jacobite and Armenian Bishops, Exarch of Bulgaria, and the Russian Metropolitan. The Grand Rabbi of the Jewish congregations represented his people. Pope Benedict's charity, humanity and labors for peace were the theme of many speeches. Numerous telegrams of congratulation poured into the Vatican. The Grand Rabbi sent one of them.



Does it not begin to look as if the "Wise men of the East" were beginning to lose faith in the futile efforts of mere materialists and militarists to find a "formula" that will restore peace in the world as the Sovereign Pontiffs have done in the past?

Although the Washington Disarmament Conference has ostensibly accomplished more than any other recent peace parley, thanks perhaps to the injection of the moral and religious element, yet already we begin to hear rumors of future conferences to settle the problems left unsettled by it. Many significant things have happened recently. Just before the war the United States had signed some "thirty pacts" with as many nations. But during, or since the war, more than thirty nations have signed concordats, or established diplomatic relations with the Holy See. "Unless the vacant chair at the world conference on the limitation of armaments is occupied by Christ," declared the Methodist Bishop Henderson of Detroit, "the conference will adjourn without any hope of permanent peace." Has the world forgotten the fascinating picture sketched by Cardinal Gasparri, Papal Secretary of State, of the ideal Peace Conference planned by Benedict XV when he submitted his "Peace Postulates" to the belligerent nations in August, 1917, which in the light of subsequent events, many deep thinkers now declare would have ended the war two years earlier, saved millions of lives, and prevented the destruction of billions of treasure? Here it is:

The future Peace Conference will not be an assembly of recent enemies, but a pacific meeting of all the civilized and semi-civilized nations of the globe. All the republics of North Central, and South America will be there. Oceanica will be represented by delegates from Australia, and New Zealand. Delegates from Japan, China, Persia and other Asiatic countries will rub elbows with the Grand Sheriff of Mecca, the President of Liberia, the Negus of Ethiopia and others from Africa. All Europe will be represented. It will be a spectacle the like of which the world has never witnessed before—a spectacle that will arrest the universe and fill the hearts of all men with hope. At the head of this universal Peace Congress His Eminence pictured the Great White Shepherd of Christendom, Benedict XV, "clothed in the vesture of the Mystic Lamb."

Does the reader know that this dazzling vision gives promise of being realized in the City of Rome, the center of Christendom, next May? On that occasion the great international Eucharistic Congress whose dazzling splendor when it convened in Montreal in 1910 riveted the attention of the whole world and prompted the Chicago Board of Trade (more unpublished inside history) to wire Archbishop Quigley of that city who attended it, a guaranty of \$500,000 if he could bring the next Congress to Chicago, will hold its first meeting since the World War, and be attended by delegates from every country on the face of the globe, and be opened by the Pope himself by a Solemn Pontifical Mass in St. Peter's Basilica, on Ascension Day, May 25, 1922. His Holiness will also preside in person over one of the assemblies to which the public will be admitted, and he will carry the Blessed Sacrament in the closing procession and give the final Benediction. In an open letter to the Swiss Hierarchy the late Pope of holy memory declared:

"Nothing is more conducive to the Christian reconciliation of nations than widespread devotion to the august Sacrament wherein all adore the King of Peace Himself, who is the Way, the Truth, and the Life."

Twenty years ago next May the greatest of diplomats, Leo XIII, pointed in his last encyclical to the Holy Eucharist as the "hope and efficient cause of salvation and of that Peace which all men so earnestly seek." That this was no idle boast we have seen in the actual record of Peacemaker related above. Truly "There hath stood one among you whom ye knew not!" Only by earnest cooperation of moral and material forces, only by the sincere cooperation of Church and State can the great moral and material problems which confront the world today, be successfully solved. As the wise men of old found the King whom they sought, not in proud Jerusalem, but in the little city of Bethlehem, so perhaps the wise men of today may find the Prince of Peace and his earthly representative in the Papal city of Rome in the humble person of the "Prisoner of the Vatican!"

## The Christian Brothers in Haiti

WILLIAM B. McCORMICK

*Special Correspondent of AMERICA*

THREE living monuments to the memory of Mgr. Testard du Cosquer, first Archbishop of Port au Prince, exist in France and in the Republic of Haiti, fifty-three years after his death, which occurred in Rome in 1869. These include the seminary in France for the education of French priests to work in Haiti; the Petit Séminaire College of St. Martial, in Port au Prince; and the settlement in Haiti of the Christian Brothers to educate the youth of the country. In the turmoil of the first fifty years of the making of the Haitian Republic, the Catholic Church

suffered much, the social progress of the land was retarded, and education was practically non-existent. Thus it was only natural that when Archbishop du Cosquer took possession of the see of Port au Prince in 1864 he should first make provision for supplying priests to work in the country, where the Church was at last firmly reestablished, under the Concordat of 1860, and to provide for the Catholic education of its youth. The story of the work of the Catholic priests in Haiti is a now familiar tale to the readers of AMERICA. But, as far as I know, no one has ever

told in print the tragic narrative of the suffering and conquest of the Christian Brothers in that land.

The history of the Christian Brothers in the Republic begins at the time of our Civil War, on March 23, 1864, when the Superior General of the Brothers of the Christian Instruction decided to open schools in Haiti, on the request of Archbishop du Cosquer and the Haitian Government, Brother Athénodore being appointed to the directorship May 13. So quickly did action follow on request that five months later, October 30, the Christian Brothers opened their first school in Port au Prince and 300 boys applied for admission, where there was room for only 150. In February, 1866, two more Brothers arrived at Port au Prince and Brother Clement was sent to Jacmel to establish the second school opened by the Christian Brothers in Haiti.

Then began a series of misfortunes that eventually forced the Brothers to abandon their work for two years. These events were murder, pillage and acts of incendiarism perpetrated by Haitian revolutionists. A visitor to the country who reads the "Album Religieux, Port au Prince" will be impressed by the number of times in the last sixty years that the churches of the national capital have been destroyed by fire. If he seeks to find the causes of this destruction he will discover that it resulted from acts of revolutionary soldiers or mobs, although nowhere are such facts stated in any of the Church histories. As people and Church suffered by these revolutions so did the Christian Brothers and the progress of education. On March 9, 1866, the first of the Brothers' schools was burned down and with it went all their possessions, furniture, books, clothes. Another school was opened but on December 19, 1869, another fire destroyed everything in the building. This, combined with the hardships of the climate, drove Brother Athénodore back to Europe. Meanwhile revolutionists had twice laid siege to Jacmel with disastrous results. And Brother Clement followed the Director back to France.

Until August 9, 1871, the work of the Brothers lapsed. On that date Brother Liphard, the newly-appointed Director, landed at Port au Prince, his advent being due to the urgent requests of Archbishop Guilloux. In the following month, M. Lamour, Minister of Public Instruction, made an official demand that the Brothers open schools in five towns, Port au Prince, Cape Haitien, Jacmel, Port-de-Paix and Anse-à-Veau but by the end of September only one school had been opened, at Jacmel, namely. This was conducted by two Brothers. It was not until January 24, 1872, that the Brothers were able to open a school in Port au Prince, their furniture for the living rooms consisting of three borrowed chairs and as many mattresses. To add to their discomfort, they received no salaries. Yet within fifteen days after the school was opened 230 boys were crowded into a room large enough to accommodate only eighty children. Education was desired in Haiti, but the Government of the time was doing little to encourage

it. The conditions under which the work was conducted in the national capital may be illustrated by stating that in 1875 homeless people took possession of this same schoolhouse and were dislodged by the Brothers after the greatest effort, the yard of the schoolhouse still being inhabited by disreputable refugees. By that year the attendance at the Port au Prince school had grown to 400.

Meanwhile Brother Joseph-Odile had arrived in Haiti and on July 2, 1873, he opened a school at Aux Cayes, two more schools being established at Anse-à-Veau and Port-de-Paix in October and November. On March 21, 1877, a convention was signed by the Christian Brothers and the Minister of Public Instruction designed to better conditions. In 1878 schools were opened at Cape Haitien, Gonaives and Jérémie and in the following year at St. Marc and in the Bel-Air section of Port au Prince. In that year a scourge of yellow fever swept over the Republic and seven of the Brothers died between April 28 and June 11. Brother Hermias was appointed Director in 1879 and he remained in that post until August, 1897. Two more schools were opened in Port au Prince in 1881 in which year there were 46 Brothers teaching in Haiti in 12 schools with an average attendance of 2700 boys. By this time 17 of the Brothers who had gone to Haiti had died and were buried there.

The year 1883 was a disastrous one for the Brothers. Another revolutionary fire in Port au Prince destroyed their principal school and they were left not only penniless but without food, clothes or books. But by the exercise of all sorts of expedients they were able to gain possession of a large frame building called the "Theater" and by September 10 they had a normal attendance once more. Half of this property was taken from the school in 1885 for a fire station, so that the boys had no playground. It was about this time that the Brothers began instructing native teachers, and by 1887 they had nine of these assisting them. During the years 1888 and 1889 schools were opened at Leogans and Petionville. The Brothers were asked by the Government to open seven new schools but to this request the Director was forced to reply: "Impossible; the Brothers in Haiti are starving." For eight months before this request was made they had not received a penny from the Government. Bad as this condition was it grew worse in the following years.

In 1890 was opened the first private school at Port au Prince, the "Institution St. Louis de Gonzague." This school, which stands in a half-ruined condition as a result of a revolutionary explosion, provides for the education of 640 boys and young men who pay from \$1.20 to \$1.60 a month for their tuition, sixty of the students being educated free. The total income of the Brothers from this school in 1920 was less than \$800 a month, this being their entire income except the Government salaries paid to the Brothers who teach in eleven Government schools. To look at the shattered upper half of this building, where the Brothers live in what would appear to be daily peril, and



the windowless chapel adjoining, is to be reminded of what American Catholics might do for a good cause.

Five schools conducted by the Government were placed in charge of the Brothers in 1893, by which year there were ninety Brothers teaching in twenty schools. A fire at Jérémie in 1894 again destroyed all the Brothers' possessions there and on January 15 and 16 a fire in Port au Prince once more destroyed the Brothers' school, the teachers taking refuge at an inn, nearby. In the same year the Brothers were asked to take charge of eight more schools and in 1896 they actually opened five. It was in this year that the Jacmel school was burned once more, and eight of the Brothers died of yellow fever, five more dying of other causes.

But the work of education was steadily growing. On January 1, 1897, there were ninety-eight Brothers engaged in teaching 5,467 boys. Brother Pascal-Joseph, the Director-Principal in Africa, was appointed to a similar post in Haiti on November 6, 1897. That year closed with the total destruction, again by fire, of St. Joseph's school in Port au Prince, everything being lost. In 1898 the school at Anse d'Hainault was closed, the Brothers being absolutely without means of support. This was followed in 1899 by the closing of the Miragoane school, the rent not having been paid by the Government. The Brothers' salary was reduced to \$5.60 month, the Brothers receiving about \$4.00. By this time seven schools were closed, twenty Brothers withdrawn, and 1,000 boys dismissed owing to lack of accommodations. In 1901 the Brothers reopened the school at Anse-à-Veau, yet such was their poverty that for five months they could not buy a bed.

The decade from 1902 to 1912 surpassed all previous records for hardships. In August, 1902, fire destroyed the school at Petit-Goave with all its contents. In that year only three months' salary was paid in the country districts and three months' in the capital. In 1906 an agricultural school was opened by the Brothers at Turgeau Springs but the boys refused to work. In 1907 the Brothers' condition was such that after school hours they were compelled to beg for food in Port au Prince, two of the Brothers dying of starvation in that city. In the years between 1906 and 1919 thirty of the Brothers who had gone on leave did not return to Haiti, fifteen of them dying of starvation or the results of starvation. In 1908 the General Chapter of all the Brothers ordered the closing of seven schools; five schools were actually closed. In 1910 another school was closed and on February 23, 1911, in a fire at Aux Cayes the school was destroyed with all its contents. In August of that year two more schools were closed and in 1911 the Brothers received only six months' salary. The tale of this ten years of disaster was brought to an end August 8, 1912, when the National Palace was blown up, the explosion partly wrecking the "St. Louis de Gonzague" and its chapel.

With the opening of the World War in 1914, twenty-six

Brothers of military age went to Europe and as a consequence three more schools were closed. This so reduced the teaching force that by 1917 the Brothers were conducting only eight Government schools, in addition to the "St. Louis de Gonzague," with fifty-seven Brothers and twenty-three native teachers, the attendance numbering 3,078 boys. With the coming of the armistice the Brothers began to return from Europe so that by 1919 it was possible to reopen six schools that soon became as crowded as in the pre-war days. In 1921 a new convention was signed by the Christian Brothers and the Haitian Government that was approved by the Financial Adviser under the Treaty of 1915. Under this convention the Brothers are not only receiving an increase of pay (from \$20 to \$50 a month) but, it also must be said for the credit of the Haitian and United States Governments, they are receiving their pay.

## The Open Door of Consolation

ANTHONY M. BENEDIK, D.D.

ONE of the central points of attack against Catholic belief and practise has ever been the confession of sins to a priest. God knows your sin, the opponents of the true Church say, He knows it in every variety of detail, better even than you do; He knows when compunction enters your heart, and the birth of that sorrow spells the death of the sin; why, then, should you be obliged to tell your sins to men, in order to obtain the forgiveness which God alone can give? These opponents disregard the point that oral confession is the ordinary, divinely appointed means of blotting out moral error from the souls of men, and that the man in the confessional is lost in the person of the Good Shepherd who wills that His erring sheep be brought back to the fold.

Wherefore it is gratifying to receive such a testimony to the necessity of confession, even from a human standpoint, as appears in the January *Atlantic Monthly*, in an article entitled "A Protestant Confessional," by the Rev. Dr. Charles M. Sheldon, noted Congregationalist minister and editor. Into a little study, off from the primary room, which is a waiting-place where a deacon of the church and his wife receive callers with the sympathy that will prepare them for a candid unfolding of their woes, enters the open door, the door of hope and consolation, through which sinners, wretched and humbled by their downfall, enter slowly and with trepidation, to return shortly with the courage to face their troubles, reborn in their hearts.

As Dr. Sheldon confesses in the course of his article, it took him a long time to discover that pulpit-preaching is not enough to draw man to God. He says, in part:

One of the first struggles of the average Protestant minister seems to be to get an audience to come into a building to hear him preach. If he cannot do that, either by sensational methods or by moving pictures or unusual preaching, his ministry is called a failure. The average church committee, seeking a man for a church, wants a man who can draw a

crowd. The church is looked upon as a place to go to, to hear someone.

But people want something more than preaching. They want comfort and courage and the help that does not come to them when it is handed out wholesale. The confessional of the Roman Church is a recognition of a human craving so deep and eternal, that it is a bewildering thing to see how it has been ignored by the Protestant church, which has emphasized preaching above pity, and the pulpit above the person. It is always easy to predict what might happen if something is done in place of something else; but I would like to suggest that if the churches of America opened a confessional that would minister to the primary needs of peoples' souls, in between the preaching and the multiplied committees and meetings and organizations, the church—the Protestant church in this country—would begin a chapter in its life that would do away with the questions, how can we reach the masses? what shall we do with the second service? why don't people go to church? and all the rest of the wail that goes up concerning the church's weakness.

And he concludes his article with these words:

I wonder, as the years flow down the channel of time, why I have put so much emphasis on the Pulpit, and so little on the People in my parish. God forgive me if I have thought more of my sermons than I have thought of my souls.

Is that not, to a great extent, the explanation of the manner in which the Catholic Church binds her people to the heart of her Faith, the reason why Catholic churches are filled four or five times on Sunday mornings, while the Protestant preacher delivers his elaborately prepared talk to a mere dozing handful? He puts his heart and soul into the pulpit, just as the actor does into the rendition of his role before the footlights, and back there, in the black depths of the theater, is an audience whom he scarce knows, in whom, to be sure, he is interested as a corporate whole, but not as individual, living beings. The Catholic priest, on the other hand, goes out into the parish, he knows the members of his flock from their very births, follows them through the years of their youth, is with them daily in their school lives, and shares their sorrows and joys, their troubles and their consolations. He is always glad to come to their aid in time of distress; the door of every parish house is an open door for all who would seek advice or aid; and, if any trouble befall them that human hand cannot heal, if any of the flock stray from the path of righteousness into the ways of sin, there is God waiting in the confessional.

Dr. Sheldon's article is worth reading. A young couple come to him, George and Emma, who have been engaged for two and a half years. George is a clerk in a railroad office, and Emma is in a milliner's shop, and they have saved up enough money to get married, but there are obstacles. George is a Presbyterian and Emma is a Baptist, he doesn't like her minister and she doesn't like his, they don't agree on some of the doctrines—what should they do? Dr. Sheldon says, "I used to think that Inspiration was a thing of the past. But as I looked at these Babes in the Woods I was seized with something that closely resembled the real thing." And at his suggestion, they cut the Gordian knot by joining the Congregational

Church together and being married by him, their minister!

It is probably true that the open door of Dr. Sheldon has rendered invaluable assistance to many in need, temporal and spiritual.

Questions about child-training; requests for reference-books in college training; earnest young souls in doubt as to life's call to profession or business or activity; not infrequently, the open longing for the higher life in spirituality; many requests for prayer for wayward sons and daughters, some at home, others far off on land or sea; questions as to proper ways of conducting one's daily affairs on the basis of the Golden Rule, especially when the other parties involved refused to do so; very many anxious members in debt or struggling with ill health.

All these cases came to the pastor's attention. But can it be doubted that the strength and courage and help which the open door administered to faltering souls would be much more efficacious if to the assistance which man offered could be added the authority of God?

The three things, says Dr. Sheldon, that have made the Catholic Church a power in history have been its unity, its dogma, its confession. The Protestant Church does not have these. It may not need the first and second; but there is no reason why it should not have the third.

Yes, but it is the unity and the dogma which make confession the power that it is in the Catholic Church. The fact that all her members throughout the world, whatever differences of time or latitude separate them, believe that it is with Divine authority that the priest administers the Sacrament by which innocence is restored to the soul, this it is that enables Catholics to overcome natural reticence and take their difficulties to the tribunal of Penance, confident that their doubts will be solved, and the arduous way of Life made easy before them.

#### COMMUNICATIONS

*Letters as a rule should not exceed six hundred words*  
The Senate Committee in Haiti

To the Editor of AMERICA:

Having read Mr. Angell's criticisms of the first of my articles on the hearings of the Senate Committee in Haiti I am moved to reply to them for the sake of "the Catholics in America" with whose good opinion Mr. Angell is so much concerned. As it must be admitted that a reporter's account of any event he witnesses does not always agree with that of spectators or participants in the event I shall pass over Mr. Angell's comments on my ignorance of Haiti and its affairs, and refer to the specific charges only which he makes regarding statements of fact, except in one regard. That is in the "totally false impression of the hearing" I gave "and of the whole atmosphere in which the investigation there was made." As a matter of fact the impression made on me by the hearings was much the same as that made by a trial or a police magistrate's court in New York. And that I was not singular in this I know for the reason that an American merchant of standing in Haiti and at home told me he asked Senator Oddie, after the hearings were over, "how he liked being promoted to the police magistrates' bench?" If any Haitian was more heartily disappointed than I was over the conduct of their own cause I do not envy him.

In respect to his first charge Mr. Angell did not quote my complete statement regarding the lack of a real appreciation of the gravity to Haiti and its cause, of the Senate Committee's hearings there. I had explained that, in my opinion, the Patriotic Union had not prepared its work in advance sufficiently well, and



this was borne out by Mr. Angell himself, who explained to the committee, at the opening of its hearings, that he had arrived only that morning, and had not had sufficient time to examine witnesses and prepare his cases. Later in the hearings he made another apology of this sort, when Mr. Thoby explained how a particular document was in the *dossier* of a case. Mr. Angell confessed to a complete ignorance of the origin of this document and of the manner in which it got among his papers.

As to "every loyal Haitian" looking "to this investigation as the salvation from six years of alien misrule," I had ample opportunity to gather impressions on this point in the thirteen days I spent in Port au Prince before Mr. Angell arrived there. I talked with members of the Patriotic Union and other Haitians in various walks of life, and the general impression I gathered from them was that they believed the committee was on another "whitewashing" expedition. I protested against this attitude, and I believe that Senator McCormick's statement, issued in Washington on December 25, justifies my attitude.

The case of Delorme that Mr. Angell refers to was a common brawl, in which Delorme suffered imprisonment over one night. It was a poor substitute for such testimony as might have been offered, in the same space of time, against the treaty officials against whom my Haitian acquaintances were so very bitter.

As to my characterization of Duchesne's "action or ideas" not being those of a "normal person" I submit that when a man testifies under oath that he took no interest in a night attack on the house nearest his, nor interest in the sight of a dead man he saw in the gendarmerie bureau, such actions or ideas are not normal.

Mr. Sylvain's "unsworn statement of welcome" to the committee sounded like a calculated piece of impertinence, and it was uttered in a tone with an expression that gave the effect of a sneer. Mr. Angell admits that "many of his (Mr. Sylvain's) statements would be grossly improper as the veriest hearsay" to any person "accustomed only to Anglo-Saxon judicial procedure." As the Senate Committee represented an Anglo-Saxon tradition it is only natural that its members should regard many of Mr. Sylvain's statements as "grossly improper." It is a patent absurdity to talk about the Senators misunderstanding Mr. Sylvain owing to "a fundamental divergence of psychological approach." The Senators asked Mr. Sylvain perfectly proper and simple questions, in which there was no shadow of "heckling." And Mr. Sylvain would not answer them. The comments of Senators McCormick and Jones, which I quoted in my article, as to Mr. Sylvain's answers to their questions, show very plainly that they believed he could have answered the questions if he had desired to do so. Senator Jones paid Mr. Sylvain's intelligence and knowledge the compliment of saying so. I regarded, and still regard, the activities of the Patriotic Union as political, and if it is not that it is nothing. And if Mr. Sylvain is not a politician he gave the best imitation of that immortal and changeless type I have ever seen or listened to.

Finally Mr. Angell's statement "that the date of the arrival of the Senate Committee was known and announced but ten days before the party landed" is scarcely a fair one. I had no better sources of information as to the movements of the committee than he had, and yet I was in Haiti thirteen days before the committee arrived. And my purpose was the same as his: to be in Port au Prince during the hearings. In the interval members of the Patriotic Union told me they had "hundreds of witnesses" ready to testify, and yet they made a very poor showing in their choice of witnesses presented before the committee. Of the Haitians in Port au Prince who talked most bitterly against the treaty officials not one appeared to testify; nor was the conduct of the treaty officials brought openly before the committee. It was this I criticized in my first article; and I repeat that the Patriotic

Union missed a very great opportunity when it failed to press these charges home. As so many of its members live in Port au Prince the difficulties of travel Mr. Angell alludes to did not apply in their case.

New York.

WILLIAM B. MCCORMICK.

### Socialists, Catholics and Capitalism

To the Editor of AMERICA:

Mr. Goldstein expresses in his letter in AMERICA for January 21 as much opposition to those eminent Catholics who question the justification of interest as I ever thought lurked in his mind. I admit I doubted that Mr. Goldstein was so unschooled in economics that he could think of "lucrative" property without at the same time thinking of the interest question and Pope Leo XIII, though the average reader may not see the imperative association. However, I did try to avoid the implication which Mr. Goldstein readily discovered. One of my purposes in writing was to find out if it is concluded that Pope Leo's use of the term "lucrative" meant other than "productive." And as to my narrowing down the term "lucrative property" to mere interest-bearing property, let me say that all "lucrative property" is interest-bearing; the interest being included in the "rent" of some kinds of property, and even the rent of land represents the interest on its value.

My criticism is not prompted by a belief that Mr. Goldstein is too anti-Socialist, but the opposite. For Catholics to say, as Mr. Goldstein would have them say, something like the following: "We are opposed to the abuses of capitalists, the abuses of the owners of private property, the abuses associated with modern industry, the abuses of our manufacturing period, the abuses indulged in by the industrial and financial magnates of our day, and one-hundred-and-one other abuses, but we are sticklers for capitalism," would furnish not merely comfort to the enemy but entertainment as well, and there are few who should know it better than Mr. Goldstein. Any competent Socialist would gladly supply the other hundred-and-one explanatory phrases. This suggestion by Mr. Goldstein is on a par with permitting Socialists to control the use of the word capitalism as well as the word Socialism.

Providence, R. I.

W. P. CONNERY.

To the Editor of AMERICA:

The last paragraph of M. J. Connery's letter in your issue of December 31 has puzzled a number of students of logic and economics in this vicinity. We cannot follow his argument, which he thinks convicts Mr. Goldstein of contradiction. If his paragraph is not mere assertion and circular reasoning, we think he must have suppressed some premises that are beyond us. Mr. Connery would therefore confer a favor by putting this whole paragraph into clear syllogisms with all intermediate conclusions specifically set forth so that we can see how the argument runs.

One of our puzzles is due to Mr. Connery's assertion that there could be no interest if ownership of industrial property were general. We want to know if Mr. Connery means by this that interest arises because the number of owners is limited. We can see that interest does arise if and when the demand for capital is greater than the supply, but we fail to see wherein the number of owners has anything to do with the case. To our minds it is the limited amount of capital available compared to the demand, regardless of how many owners control that amount, and, for that matter, regardless of how many borrowers are bidding for the use of that amount, that gives rise to interest.

Mr. Connery makes this assertion in proof of the contradiction of which he would convict Mr. Goldstein. We should be interested to know where to find proof of Mr. Connery's theory of the origin of interest, which strikes us as a novel one, and one that is decidedly inadequate.

Cincinnati.

E. F. DuBRUL.

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, FEBRUARY 4, 1922

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### Improving on Omnipotence

THERE was once a woman who could not write her own name until she was thirty years of age. Judged by the Beta and Gamma tests, she was a total loss. Her father was a poor man, a dyer by trade, and her mother was the daughter of a local poet, poor too, as need not be said. Yet this woman wrote books which are now counted among the treasured classics of a most classical literature, corresponded with kings and princes, filled the office of ambassador to recalcitrant peoples, quelled tumults and averted civil wars, and was, in short, one of the first figures of her own time, and of all time. In addition to all this, she was a Saint, and the world knows her as St. Catherine of Siena.

It may be further mentioned that she was the twenty-sixth child born to the dyer, Giacomo di Benincasa and Lapa, his wife, the daughter to the village bard. Well was it for the world that birth-control was not in fashion in fourteenth-century Siena.

About five centuries later, in the land of France there were two pious people, one of whom had been rejected by a monastery, the other by a convent of nuns, because they lacked the health and vigor necessary for work in a religious house. By the Providence of God, these two pious people became husband and wife. They reared a goodly family. After a few years, the mother died, apparently of some tubercular affection. The father died at the age of about sixty, and for some time before his death suffered from a mental disorder. One of their children was that wonderful Carmelite nun known throughout the whole world as "The Little Flower."

It is well for the world that the parents of this nun, whose beautiful life is like ointment poured out to draw many souls to God, were not compelled to take a physical examination test before a board of hygiene. For each would have been rejected as unfit.

Prudence, as a great Saint has remarked, is the Abbess of all the virtues, since without her nothing is done properly. But what often passes for prudence in these days is nothing but cowardice and self-seeking. Prudence is a great virtue indeed, but not when it weakens trust in God. Mark Twain once remarked of the engineers who thought that they could make the Mississippi run backwards, "You've got to admire men that deal in ideas of that size and can tote them around without crutches, but you have not got to believe them." In like manner, the common-sense observer must gaze with a certain wonderment on men and women who assert that through hygiene and literacy they can improve upon the work of an omnipotent God. But no one need believe them.

### A Mammoth Housing Plan

NEW YORK is taking active steps to solve the housing problem. While the cost of the various items of living has declined at least slightly, and in some instances even considerably, rentals have steadily remained at their dizzy height. Yet these, precisely, form one of the principal items of expenditure in the high cost of living. Volumes of theorizing have been without any effect. Capital and labor, on whose cooperation a reduction in the building costs depended, failed to cooperate and meet the demands of the public. A mammoth plan has now been conceived and approved in principle by the Executive Committee of the Building Trades Council in New York. Should it succeed the rentals in the blocks of model tenements that are soon to arise as by magic would be reduced from an average of fourteen to perhaps eight dollars a room. As their share in the results, the workers themselves have already been pledged the opportunity of leasing apartments at not more than nine dollars a room.

Mr. Samuel Untermyer, to whom the new project is due, looks forward to a \$100,000,000 building program to be carried out at cost. To this plan the Thompson-Starret Company, one of the largest contracting firms in the United States, has heartily agreed. At the present writing it is announced that goods have been offered at cost both by a large manufacturer of painters' supplies and by a window-glass manufacturer. Other similar offers are expected. Insurance companies, under the leadership of the Metropolitan Life, will furnish the money as soon as the law can be amended permitting investments by them in tenements. The effect that this plan will have upon the building situation may be judged from the fact that it would result, almost over night, in the equivalent of a large modern city, since the program calls for the immediate erection of 1,500 five-story apartment houses, capable of accommodating a population of



225,000 people, or of 45,000 families with an average of five members each.

The vital question of wages, which more than any other has delayed the renewal of building activities, will apparently be settled for the time, even though without the consent of the Building Trades Employers' Association. The proposal made to the latter of retaining the present union wage-scale for the year 1922, but making possible certain limited reductions in 1923, conditioned partly upon the findings of arbitration boards of efficiency, was flatly and unanimously rejected. The present wage-scale, they declared, was obviously unfair to the public and had been condemned by it. Labor, in the building trade, would still be assured its war-time prices when all other items of cost in housing construction had been greatly reduced. Yet, if the new plan is carried out, the Employers' Association will evidently be ignored and the entire situation in the building trades may in consequence undergo a change.

Labor, however, was not to go without its sacrifice. While the large constructing company undertaking the entire work promised its service free of profit, the labor unionists were willing to make their own concessions. A lowering of wages one dollar a day for each man had been asked of them. Instead they agreed on a substitute proposition which would leave their union wage-scale entirely unaffected. It was to offer, on their part, as a free gift, six hours of extra work per man each week. At the present wage-scale this would be equivalent to a gift of seven dollars, or one dollar more than had been asked of them. The extension of time would be obtained by working three and a half extra hours on Saturday afternoon, and an extra half hour each other working day. While it must be denied from their own point of view that extra work beyond the eight-hour day is more efficient in results than the simple eight-hour day itself, yet an effort at least has been made at cooperation to promote the general good of the community. The developments of the great plan will be watched with interest by all.

#### The Way Out of Babel

**A**N Anglican clergyman, the Reverend C. E. Douglas, announces that his communion harbors with equanimity not only Christians of varying creeds, but also "esoteric Buddhists, theosophists, and spiritualistic cults, even among the clergy." In the United States, some of our Episcopal brethren are considering what can be done in the case of a former Bishop who denies, it would appear, that Jesus Christ ever existed. Our separated brethren are in straits, and it must be admitted that the problem which confronts them is difficult. The Anglican church cannot bind or loose the consciences of men to teach with the authority of Jesus Christ, for the simple reason that, on its own confession, it is liable to error. Led by the Holy Ghost, the individual may be infallible, but not the Church by law established. Hence the esoteric

individuals, professing an external allegiance to the Anglican Church, can easily assert their personal infallibility against a church which disclaims the right to teach with authority. Logically, their position is excellent. It is also an illustration of the fact that the religious revolt of the sixteenth century which attempted to destroy one pope, created a million others, divergent in creed, but all infallible.

However a Methodist clergyman in New York, the Rev. J. Lewis Hartsock, points a way out of the difficulty. This *via media* consists in allowing the Faithful to believe what they wish to believe. "There has come an emancipation in the modern church," he writes, "in which people claim the right to think for themselves. We leave it to Rome to do the thinking for the church members." Of course, if the Gospels be accepted, the Rev. J. Lewis Hartsock's theory presents some difficulties, readily removed, it is true, by claiming the right to decide that the Gospels are void of authority. For it is clear that Jesus Christ not only demanded the acceptance of His teachings under pain of eternal damnation, but that He also sent into the world certain men, empowered to teach in His Name and to demand, as He had demanded, the acceptance of His message. But what the Rev. J. Lewis Hartsock would have said to the Saviour of the world is clear. He would have told Our Lord that he, the Rev. Doctor Hartsock, claimed the right to think for himself.

The age gropes in darkness. The pseudo-philosophy of the day denies the freedom of the will, and preaches the freedom of the intellect. The fact that while the intellect is bound by the evidence in the case, the will is free to refuse to have anything to do with the case, it dismisses as a metaphysical subtlety. It is evident that I am not forced to study mathematics rather than painting. My will is free. But if I choose mathematics, I am not free to assert that two plus two make five. My intellect is not free. It is the slave of objective evidence.

Is it not possible that the "esoteric Buddhists, the theosophists and the spiritualistic cults" now reposing in the hospitable bosom of the Anglican Church, are simply exercising the right, beautifully described by the Rev. J. Lewis Hartsock, "to think for themselves"? And if they thus claim a right which is the very essence of Protestantism, a church which insists that it has no power to teach infallibly cannot dislodge them for reasons of creed.

#### Don't Cooperate!

**W**ITHIN the brief compass of a sen'night has the Towner-Sterling bill, establishing Federal control of the local schools, been flattened under the steamroller. In the first instance, former Vice-President Marshall was the engineer in charge, in the second, President Butler of Columbia University, and in the third, Governor Miller, of the State of New York.

As need not be remarked, this outrageous measure has

been attacked in these pages since its introduction more than three years ago. It was felt that the bill would be rejected by every American who would examine it, but the difficulty lay in stirring up an opposition which would induce him even to read it. The effort has, apparently, been successful. The easy victory counted upon certain factions of men and women who are politicians, and log-rollers first and last, although bearing the honorable name of educators, is not yet in sight. If the opposition can hold its place long enough to send to Congress a body of men who vote in accordance with their oath to support the Constitution, the bill will never get out of the committee.

What the Towner-Sterling bill professes to do is quite different from what it will actually accomplish. Probably every man in the United States who can read and write, along with many who can do neither, is anxious to support any plan which in a lawful manner, will promote public education. This is what the bill, on its face, proposes; but its actual effect is the destruction of a right reserved under the Constitution to the States, and the establishment of a bureaucracy, ruinous to genuine educational progress, and wholly incompatible with American ideals. As the *Newark Evening News*, a recent convert to the opposition, observes editorially, the Towner-Sterling bill "gives to bureaucracy a whiphand over what shall and what shall not be taught in the local schools. There is no way of escaping that conclusion." And a Federal Bureau distributing under a political head, an annual slush-fund in excess of \$100,000,000, and dictating, under the same political war-horse, what our children must and must not study, assuredly creates a situation which no American can regard with any degree of equanimity. Bureaucratic France and Prussia never dared so greatly. Their supposedly down-trodden peoples, trained to jump through the hoop at the word of command, would have risen in revolt had the Towner-Sterling plan been attempted.

The criticism offered by Governor Miller, Mr. Marshall, and President Butler applies with equal force to other measures, some of which, the so-called "maternity bill," for instance, have already been enacted by a cowed Congress. These schemes are enormously costly, uniformly inadequate, and by their nature wholly out of place in a democracy. "Don't cooperate" is good advice to offer your local State legislators in regard to the maternity act. It is true that if your State declines to cooperate it will be subjected to a heavy fine by the Federal Government. But it is better to pay this fine at once, since the protest of a number of States will prevent the passage of more un-American legislation and the imposition of heavier financial penalties in the future.

#### Edwin and Angelina

THERE is a Methodist clergyman in Chicago who is leading his sheep into strange pastures. This reverend shepherd casts a glance at the national scandal of di-

vorice and decides that all is well with the Republic. The fact that polygamy is now an American institution fully sanctioned by the law, and tolerated by all the churches, save one, does not disturb the sunshine of his Pollyannish mind. Off with the old and on with the new, is the motto of this progressive pastor. "Should two persons be compelled to live together," he asks "when the affection which constitutes real marriage is dead?"

It is plain that the pastor considers this observation a very Achilles among all possible arguments, when, in fact, it is only a question, and a very silly question at that. "Affection" is something very beautiful, but it does not "constitute" marriage. Marriage is, essentially, a contract which binds the contracting parties to the performance of definite duties. A "loveless" marriage, if by the term is meant a marriage which is enacted for reasons of social or financial advantage, is, generally, to be reprobated. It is usually an unwise contract, but still a contract, as fully binding as a compact which is the outcome of unimpeachable wisdom and prudence. As for the marriage which is accompanied with all the outward signs of genuine love, it is true that the contracting parties cannot promise always to preserve the mellow haze which, traditionally, accompanies the honeymoon. *But they can engage themselves to fulfil that which they have solemnly promised.* If husband and wife were free to withdraw from one of the most sacred compacts which can be made, when its duties become more difficult, no promise would be safe, and the world would soon lose all ideals of truth, honor, and mutual confidence.

Fidelity, then, not affection or even love, and much less the brutal passion which often assumes the cloak of love, constitutes the firm bond of marriage. No one is obliged to marry, but everyone who deliberately enters into a solemn contract is bound to keep to its terms. Edwin will not long cherish close to his heart the little gleam of sunshine from Angelina's tangled tresses, and after a year or two Angelina will no longer burst into hot and sudden tears when Edwin sneezes. She will probably suggest a little quinine. A kiss is said by the philosophers, to be a token of true affection, but by darning Edwin's socks and taking care of his collar-buttons, Angelina can give Edwin a deeper proof of her undying affection. Edwin will evidence his love by working hard to give Angelina, and after a time the little Edwins and Angelinas, a home and a full cupboard, and Angelina will demonstrate her devastating passion by taking care of the little ones about her knees, and most of all, by taking care of Edwin. There is no book-poetry in this connection, but much real poetry, for poetry, after all, means creation, and the creation of a home is an infinitely nobler poem than the creation of an Iliad. Best of all, the foundation of this domestic society is fidelity. And it is as harmful to society as to the individual to preach that fidelity is a virtue to be practiced in fair weather and thrown overboard when the waves run high.



# Literature

## PADRAIC COLUM

PADRAIC COLUM'S most salient characteristic is the distinct originality that distinguishes him and his work from the mass of his contemporaries. Critics are prone to select certain groups of writers and label them "schools;" to write glibly that "so-and-so" is part of "such-and-such" a movement, but to whatever movement or school you assign Colum's work it presents a decided contrast to every other production in the group.

This holds true in the varied phases of Colum's literary development; in his poetry, his dramatic writings, and in his books for children. Poetry has been his most continuous phase, for some of his earliest verse was included in the collection of poetry by Irish authors, entitled "New Songs," which was published about 1904, and we still meet poems from his pen in the current magazines.

His one volume of poetry "Wild Earth and Other Poems" came out in Ireland in 1909, and an enlarged edition was published in America in 1916. It contains poems of peasant life that accord with the Irish Catholic tradition, yet one unfamiliar with Colum's poetry would derive no correct idea of his genius from the dictum "He writes Irish Catholic poems." A statement to the effect that he is a figure in the Irish renaissance would be equally misleading. Nor can we say that he is a member of the "modern school," as exemplified in certain American writers of "new poetry." Instead of Colum's being an exponent of any one of these classes, each of them is an element of his literary entity.

He is an Irishman, a Catholic, who is living, at present, in New York. Yet his poetry stands alone. It bears no resemblance to the old pre-renaissance Irish poetry—whether that be the melodious notes of Moore, the rollicking strains of Lover, the stately cadences of Aubrey De Vere, the fervor of Mangan, or the fiery emotion of the poets of the "Nation." Neither can he claim kinship with the poets of the Revival. The old guard, as exemplified by Douglas Hyde and Dr. Sigerson, with their enthusiasm for the "soft, melodious Gaelic" have little in common with the grave young writer whose medium is English. He has not the poignant and yearning patriotism that echoes through the verse of Ethna Carberry, Moira O'Neill, Alice Milligan and Dora Sigerson Shorter.

"A Rann of Exile," the song of "The Baltimore Exile" in "Polonius and the Ballad Singers," and "A Poor Scholar of the Forties" are the only parts of "Wild Earth" that touch on Ireland's tragedy, and of these the two first mentioned offer no hope. The "Poor Scholar's" patriotism is not martial. Although Colum possesses neither the sorrowful appeal of Dora Sigerson Shorter and her circle, nor the flaming sacrificial spirit of Padraic Pearse and the other young poets of the Free State, of whom, by the way, he has written a beautiful appreciation, we know, from fugitive essays of his, that it is not from any lack of love for Ireland. His sympathy with the Irish cause is well known, though the "Irish Spirit" is implicit, rather than explicit, in his poetry.

The renaissance of Catholic poetry in England, fully as worthy of study as the Irish or Gaelic renaissance in Ireland, has given us a fascinating group of Catholic poets. Francis Thompson, the Meynells, Coventry Patmore, Gerard Hopkins and Lionel Johnson form the nucleus of a definite school. Clearly, Colum does not belong to this, nor is he a satellite of the marvelous combination that Theodore Maynard has ingeniously dubbed the "Chester-Belloc." His religious poetry is more Celtic, yet it does not chime with the mood of Katherine Tynan, for instance. His "Christ the Comrade" is perhaps one of the most perfect spiritual poems in any language, yet what a contrast it affords to Jo-

seph Campbell's "Gilly of Christ," or Katherine Tynan's "Making of Birds," and reverting once more to the "Easter Week" poets, it is interesting to compare the grave simplicity of "Christ the Comrade" to the mystic fervour of Plunket's "I See His Blood Upon the Rose." Colum's "Cradle Song" is a lovely thing, so delicately conceived, so light of touch, that it might have come from the pen of Francis Carlin, though Colum never exhibits the buoyant Celticism that characterizes the author of "The Cairn of Stars."

On this side of the ocean there are many who hail Colum as very modern. He is modern, indeed, but he is distinguished from the majority of his ultra-modern colleagues by his sanity and balance. Although his poetry lacks even a touch of humor, he, himself, is not so lost to all sense of humor as to reduce his writings to the absurd level of many "modern" poetasters.

The same note of originality that accentuates Colum's poetry is found in his dramatic work, which, he writes, "was conceived in the early days of the Irish National Theater." It began in 1902, and continued until his connection with the group that founded the Abbey Theater was severed. His early plays were performed by his colleagues and instructors in the movement and published in "The United Irishmen." These early plays include "Eoghan's Wife," "The Foleys," "The Kingdom of the Young," "The Saxon Shilling" and "The Miracle of the Corn." He wrote a fairy pantomime about "The Children of Lir," which was never performed, and a history play entitled "The Destruction of the Hostel," which was performed by the pupils of St. Enda's in 1910, and later included in the juvenile "A Boy in Eirinn."

"Broken Soil," which first came out in 1903, Colum rewrote in 1907, rechristening it "Fiddler's House." This, with "The Land" and "Thomas Muskerry," was published by Little, Brown in 1916 under the title "Three Plays." The same company published his "Mogu the Wanderer" in 1917. This latter is, indeed, a "fantastic comedy," in which a beggar at the camp of the King of Persia talks like a strolling tinker in an Irish farce.

Even in the comparatively small group of Irish dramatists Colum stands alone. His plays, designed to form the opening chapter in a projected, though never completed, Irish "Human Comedy," bear no kinship to the shadowy, fairy-like creations of Yeats and the un-Celtic, because un-religious, dramas of Synge. They have nothing in common with the deft farce of Lady Gregory, or the serious plays of Edward Martyn. They present thoughtfully the people of the Irish midlands.

Those who deny that Colum's true *metier* is the drama and those who do not believe that his reputation rests on his poetry, cannot but concede that his books for children are singularly charming as well as unique. "A Boy in Eirinn," the first in point of time, is a vivid picture of Irish life in story form. It portrays little Finn O'Donnell and his environment graphically and sympathetically, and contains excellent versions of the legends of "The Children of Lir" and "Finn MacCumhal." "A Boy in Eirinn" is not, however, as mature in style and execution as some of Colum's later stories.

Unlike a great number of writers for children Colum never writes down to his readers. His style is clear, direct, simple, yet there is scarcely a phrase that does not hold a powerful appeal to the imagination. Colum's "telling of the world's greatest story," as well as his rendition of several of its delightful lesser tales, make the imaginations of his readers, old and young, "rise to deeds and wonders" in a manner only too rare in children's books. In "The Children of Odin" he has given us a

collection of Norse myths and legends that take their place beside his moving account of the "Adventures of Odysseus and the Tale of Troy."

His fairy tales are essentially different from any others. Those of us who are accustomed to think of Irish fairy stories in terms of Alfred Percival Graves and Seumas McManus, and to depend on Standish O'Grady and Lady Gregory for the great hero cycles, find Colum's "King of Ireland's Son," "Boy Who Knew What the Birds Said," "Girl Who Sat by the Ashes," and "Boy Apprenticed to an Enchanter" rather a surprise. The fairies in these books are never the vague, soulless creatures that Yeats so frequently supplies to the unsuspecting reader. "The Woman of a thousand years" and her fellows, the goblins, the magicians, all seem possessed of a warm, human actuality.

Although the atmosphere and the characters are distinctly Irish, we discover incidents apparently borrowed from all over the world. The "Boy Apprenticed to a Magician" meets the Enchanter Merlin, as well as another Enchanter from the old Greek tales, and tarries for some time in Babylon, returning at length to the home of his father in Ireland. Whether such foreign incidents have become a part of the Irish folk-tradition through the efforts of schoolmasters like that described by Colum elsewhere in "A Poor Scholar of the Forties," and the stories in which we find them, have been taken in their entirety from the treasure house of ancient Irish legendary literature, or whether their author has himself selected glowing threads of fancy from the fairy lores of the world and woven them together in a rich fabric, can only be ascertained by asking Padraic Colum himself. The latter opinion is supported by the power of assimilation shown everywhere in his writings. He is not, actively, "a part of all that he has met." Rather all that he has met has become a part of him. Yet so great is the force of his individuality that under his touch things live as he sees them, and as they have been presented by no one else.

MARIE ANTOINETTE DE ROULET.

#### BERNINI'S FOUNTAINS

Not proud Versailles where misty Naiads dance,  
Nor Trevi with its myriad rivulets  
Can match the glory that triumphant jets  
From out Bernini's miracles. The trance  
Of their enclustered sprays, like rich romance,  
Expands the soul, and misery forgets  
To sting, and memory to love its dear regrets  
In gladness of their sweet extravagance.

How many a pilgrim from the ends of earth  
Has hailed these crystal visions with delight  
When, flecked with foam from life's unholy tide,  
He sought at Peter's cleansing fount rebirth  
To grace; has had apocalyptic sight  
Of waters flowing from the temple's side.

M. J. RIORDAN.

#### REVIEWS.

*American History and Government* By MATTHEW PAGE ANDREWS. Philadelphia: J. B. Lippincott.

Mr. Andrews may be sincerely congratulated for a work which, on the whole, is probably our best short history of the United States. There are defects, of course. It is difficult to understand how a scholar can tell the story of early American exploration without the slightest reference to that purest and gentlest of men, James Marquette, the real discoverer of the Mississippi, the first explorer of what is now the State of Illinois, and the missionary whom Chicago is preparing to honor as her first white resident. The omission is a curious oversight, but it should not be interpreted as the result of religious bias. From that Mr. Andrews is free.

On the other hand, the marked excellencies of the volume are many. In contrast to the school-histories written under the influence of New England bias, the importance of the settlements in Virginia receives its due recognition, and proper insistence is laid on the untrustworthiness of the accounts which have come down to us from the famous John Smith. "What is historical is not his," comments Dr. J. F. Jameson, quoted by Mr. Andrews, "and what is his is not historical." In his treatment of the New England settlements, Mr. Andrews is admirably discriminating. Full justice is done the character and purposes of the Pilgrims and the Puritans, between whom he draws a careful distinction, but no attempt is made to exalt them as the founders in America of civil and religious liberty. "It remained for Maryland and Rhode Island," he writes, "to lead the way toward religious liberty," and he shows clearly that the religious toleration established in Catholic Maryland by the Catholic leaders, was destroyed first by the Puritans in 1654, and again by the Episcopalians in 1689.

Tested on other historical problems, such as the causes of the Revolution, the formation of the Constitution, and the events which led to the Civil War, Mr. Andrews is not only satisfactory but admirable. Characteristic of his ability to reproduce the conditions of the times is his quotation from the sentiments expressed by old Levi Preston, of Lexington. Asked years afterwards why "he went into the fight"

Preston replied: "Oppressions? I didn't feel any. Stamp Act? I never saw one of the stamps. Tea tax? I never drank a drop of the stuff. Young man, what we meant in going for those redcoats was this: We had always governed ourselves, and we always meant to. They didn't mean that we should."

Again, in showing that New York, Virginia and Rhode Island ratified the Federal Constitution, with the provision that the powers granted under the Constitution might be resumed by the people "whenever the same shall be perverted to their injury or oppression," and in calling attention to the fact that in journeying through New England in 1789 President Washington refused to travel through Rhode Island because he regarded that State, since it had not yet ratified the Constitution, as a foreign country, Mr. Andrews is driving home a fundamental truth, usually neglected, but absolutely necessary for a proper understanding of the American form of government. In the Declaration of Independence it had been said that the thirteen States "are and of right ought to be, free and independent States," with "full power" to do whatever "independent States may of right do." In other words, the respective States were as independent, one of the other, as modern Greece and Great Britain. They met at Philadelphia in 1787 as sovereign nations, and unless this fact be grasped, there can be no proper understanding either of the Constitution there drawn up or of the Federal Government which it created. Mr. Andrews' volume may not be suitable for class-room work, but it should at least be used as a salutary corrective.

P. L. B.

*Institutiones Canonicae. Iuxta Novissimum Codicem Pii X a Benedicto XV Promulgatum. Tomus Primus. Tomus Secundus. Auctore P. JOANNE B. FERRERES, S. I. Barcinone: Eugenius Subirana.*

*Compendium Theologiae Moralis. Ad Norman Novissimi Codicis Canonici. Editio Undecima, Quarta Post Codicem. Tomus Primus. Tomus Secundus. Auctore P. JOANNE B. FERRERES, S. I. Barcinone: Eugenius Subirana.*

*Casus Conscientiae Propositi Ac Soluti. A. P. JOANNE PETRO GURY, S. I. Novis Casibus Aucti, Novissimo Codici Canonico Accommodati, Opera P. JOANNIS B. FERRERES, S. I. Editio Quarta Hispana, Prima Post Codicem. Tomus Primus, Tomus Secundus. Barcinone: Eugenius Subirana.*



Father Ferreres for twenty years has been teaching canon law, and in addition to this he has been a professor of moral theology long enough to bring out eleven editions of his *Compendium Theologiae Moralis*. His learned contributions to the elucidation of the difficult points of both these branches of learning have had their share in determining both their theory and practise, and are well known to the more profound students of casuistry and ecclesiastical discipline, more especially those who have been interested in finding the exact relations between the civil and Church law in Spanish-speaking countries throughout the world. The six volumes now given to the public provide a unified, systematic presentation of the entire field of knowledge which is necessary for those who act in the name of the Church both in *foro externo* and in *foro interno*. The series for completeness and exact correspondence with the latest ecclesiastical legislation stands alone in theological literature. Every page of the more than 4,000 pages that make up the series has been revised in the light of the Codex and of its authoritative interpretations. The almost innumerable changes made in matters moral, canonical and liturgical have antiquated large portions of the older manuals. All these changes Father Ferreres has incorporated into the new editions of his already authoritative works. The value of such a series with such an author makes further comment superfluous; it may be added, however, that a large number of new topics are discussed with a view to pointing out the principles for solving the new problems which have arisen with the changing moral standards and the shifting social relations of the present day.

J. H. F.

**The Secret of the Sahara Kufara.** By ROSITA FORBES. New York: Geo. H. Doran Co. \$5.00.

To those interested in the life of the Orient "The Secret of the Sahara" contains many interesting revelations. Rosita Forbes, an English woman, and the author of "The Secret," is the first foreigner of her sex to penetrate to Kufara, lying in the heart of the Libyan desert, a section of the Sahara. She is, moreover, the first white woman, so far as is known, to have entered the sacred city of Paj. It is true that Frederick Rohlfs, in 1878, explored these parts, being the first European and the only one of his party to reach these oases, but his stay was very short, and his visit to the forbidden land has become almost legendary.

With what personal danger Mrs. Forbes made her thorough and exhaustive studies of oriental life in the desert can be easily imagined, when one realizes that the Kufara is the house of the lawless and fanatical sect of Mohammedans known as the Senussi. Her life hung daily in the balance. Her book is a diary of a remarkable trip by a remarkable woman. It is the story of a brave woman's adventure, of hairbreadth escapes, of constant danger. Her life as a veiled Arab, the lives and customs of those with whom she dwelt unknown, her almost unhopd-for return to civilization, go to make up a book that is as exciting as it is instructive. The book is profusely illustrated by photographs taken secretly by the author, frequently under danger of death, if detected.

S. J. R.

**Testimony to the Truth.** By the Rev. HUGH P. SMYTH. Chicago: The Extension Press. \$1.50.

During the last few years, the pen of the apologist has been busy. Fathers Scott, Martin, Sullivan, and others, have given us excellent popular expositions of the Church's teaching, and while their works cannot replace the lengthier and, in a sense, more profound, treatises of an earlier day, they offer the advantage of a closer adaptation to the needs of the day. Although there is no error that is really new, the philosophy that is dominant outside the Catholic Church can dress many a hoary fallacy in the garb of seeming truth. Father Smyth's volume is in

every way a worthy addition to the literature of popular apologetics. In twenty-two chapters, most of them brief and all of them to the point, Father Smyth discusses such subjects as the Index, clerical celibacy, purgatory, devotion to the Blessed Virgin, fasting and abstinence, the Inquisition, why the Church cannot compromise, why Catholics are forbidden to attend Protestant church-services, the Church and secret societies, prejudice, infallibility, and why the Church is insistent in her right to maintain schools. The paragraph in which Father Smyth sums up his chapter on the Catholic schools is a good example of the tone which pervades the volume:

So, when we are asked, "Why Catholic Schools?" our answer is: because only through them, under present conditions, can we tell our children of God, of Christ, of His Cross, and our hope. Only through them can we give morality the secure basis which religion alone can supply. The Church, inspired of the Holy Spirit, knew this from the beginning and hence made no mistake. Protestants have had to wait for experience to teach them. The thoughtful among them know it now, when perhaps it is too late. Many will never read the lesson that the world of today so emphatically teaches.

For an inquiring non-Catholic, "Testimony to the Truth" will be excellent. It should also be brought to the attention of our boys and girls in college and high school, and be recommended at the parish mission. For this last purpose, perhaps the publishers can see their way to print a cheaper edition. P. L. B.

#### BOOKS AND AUTHORS

**A Seaman's Essays.** —Mr. William McFee, the English "Lieutenant of Reserves," whose "Aliens," "Casuals of the Sea," etc., were among the fresh books that the Great War produced, has made up a volume of fourteen literary and descriptive papers contributed to American magazines during the past two years. Entitled "Harbors of Memory" (Doubleday, \$1.75), the essays invite from the reader much of the thoughtfulness and deliberation with which the reflective author composed them. Besides an observant seaman's adventures, in port and afloat, the book contains a discerning literary craftsman's estimates of his fellow-writers' artistry, notably that of Mr. Conrad. Longer articles, like "The Crusaders," "Knights and Turcopoliers," and "Lost Adventures" draw vivid and picturesque sketches of the life led on a small steamer during the recent war. Mr. McFee's account of how he saw a fine ship torpedoed and sunk is particularly striking.

**Useful Pamphlets.** —The Paulist Press has lately issued six pamphlets, all excellent. "Religious Ideals in Industrial Relations," is a reprint of the pastoral letter recently written by His Eminence, William Cardinal O'Connell, which has received very favorable comment both in the secular and religious press. It has the characteristics that mark all the Cardinal's writings. It is clear, strong, cogent, logical and comprehensive.—"Why Priests Do Not Marry," by Bertrand L. Conway, C. S. P., is a brief but satisfactory discussion of clerical celibacy, from the historical, Scriptural and practical points of view.—"The American Spirit," by George N. Shuster gives a rapid survey of the fluctuations of so-called Americanism, from the days of the Mayflower to the close of the World War. It is an historical retrospect rather than an analysis of the present-day spirit.—"Saint Jerome," by Very Rev. Thomas F. Burke, C. S. P., is a sketch of the life and work of the great Saint whose fifteenth centenary was celebrated last year. Father Burke shows that his life is a rebuke and inspiration to the modern world.—"Socialism or Democracy," by Father Cuthbert, O. S. F. C., points out the confusion of mind which prevails with regard to what is termed Socialism, analyses its dominant character, differentiates it from

pure democracy, indicates its points of departure from Christian ideals, urges on Catholics the need of understanding of the claims of labor and sympathy with its efforts to better living conditions, and maintains that the defeat of Socialist movements can be brought about by a frank alliance of religious forces with the secular tendencies of the non-Socialist Labor movement. It is well worth reading.—"A Catechism of the Liturgy," by A. Religious of the Sacred Heart, aims by question and answer to supply a rudimentary knowledge of the worship of the Church. The first mentioned pamphlet costs five cents a copy, the rest six cents by mail. All may be procured at the \$3.50 per 100 copies.—The Catholic Truth Society of Canada has just issued an excellent pamphlet on "High School Education," by Very Rev. Dean Moyna.

**A Textbook on Civics.**—In "The Catholic Citizens" (Macmillan), John A. Lapp, LL.D., has written a very good textbook on civics suited for the elementary school. It sets forth the essential facts of American citizenship, explains the functioning of our system of government, and makes very plain the fact that there are obligations as well as rights incumbent on everyone in the nation. The author has used plain language and adhered to essential explanations, so that his book should find a welcome in the lower grades and should be placed in the hands of every one concerned with Americanization duties. In addition to its attractive style, the book is well illustrated.

**Travel and Nature Books.**—"A Fortnight in Naples" (G. P. Putnam's Sons), by André Maurel, is an interesting volume whose text and fine illustrations are concerned with the glories and some of the infamies of Naples. The author is a keen observer and a capable critic and, as a consequence, has sent out a book that will be of great use to travelers. Not everything he says is to be taken as a pronouncement of an ecumenical council, even though his sentences sometimes ring with the tone of emphasized assurance. But then those who use volumes of this kind are discriminating either by nature or art.—"The Passing of the Old West" (Little, Brown and Company), by Hal G. Evarts, will cause lovers of nature many a sad moment. Before their eyes will pass in quick succession the shadows of the noble creatures of plain, forest, river, lake and air, telling them of a glory that was, but is no more, because greedy, prodigal man delighted in the indiscriminate slaughter of the wild creatures that once made the Westland a place of superabounding interest. The story, clearly and neatly told, is a severe but just indictment of "the man with a gun."

**Books for Specialists.**—"Marie, Mère de Grâce" (Beauchesne, Paris), is a doctrinal study, by R.-M. de la Broise and J. V. Bainvel, professors of theology in the Catholic Institute of Paris, of the assertion: all graces come to us through the Blessed Virgin. These two authors discuss the question from every angle and arrive at the conclusion that all graces without exception come to us through the universal mediation of Mary. The little book, by reason of its acquaintance with the entire subject of Mariolatry, its theological acumen, its solid devotion, is certain to please all true lovers of the Mother of God. An introduction by Cardinal Billot, S. J., enhances the value of the work.—"De Castitate et de Vitiis Contrariis" (Università Gregoriana, Rome), a doctrinal and moral treatise, by Arthur Vermeersch, S. J., professor of moral theology in the Georgian University, was very favorably reviewed in these pages when it first appeared. The present volume is a second edition, carefully revised, with fuller treatment of many subjects, and in some places rewritten so as to make it more strictly accurate. It is the best book on the matter.—"A Young Girl's Diary," translated by Eden and Cedar Paul (Thomas Seltzer, New York, \$5.00), is a book in which a girl

puts down her thoughts, almost daily, beginning when she was eleven years of age and continuing until she was fourteen and half. Sigmund Freud remarks in the preface that it cannot fail to be of supreme interest to educationists and psychologists. Specialists in sympathy with Freud's views will probably find it of value, in spite of its faults of grammar and its inelegancies of style. But the book is scarcely fit for the casual reader. There is much of sex in it, and, on the whole, it is so sophisticated as to appear fraudulent. After all the alleged author is only a child, and a girl at that, who knows more of sex than of grammar!

**Asceticism.**—E. J. Strickland has translated from the tenth French edition of "Abandonment to Divine Providence" (Herder, \$3.50), by the Rev. J. P. De Caussade, an eighteenth century Jesuit. The first part of this excellent book proves that sanctity consists in conformity to God's holy will in all things, but the greater part of the volume is made up of the letters of direction the author sent to the Nuns of the Visitation at Nancy, who carefully preserved them for Father De Ramière to edit. The "letters" cover the whole field of asceticism and apply practically the principles taught in the early part of the book. Religious will find the work helpful.—Father Eugene Thibaut, S. J., has prepared a very thorough concordance of the Latin text of St. Ignatius's "Spiritual Exercises" (published by the author, 11 rue des Récollets, Louvain, Belgium, 2 fr. \$0.50). The 130 pages of the little book give references to every word the Saint uses.—Three little books of piety Kenedy publishes, but which seem to cost too much, are "Spiritual Teaching of Father Sebastian Bowden" (\$2.00), Father McNeisy's "When, Whom and How to Marry" (\$0.50), and "The Priest Before the Altar" (\$1.00), which Father Macnamara has compiled from St. Alphonsus and the Missal.—"The Children's King" (Herder, \$0.70), is a little spiritual allegory a Sister of Notre Dame has prepared for first communicants. At the end of each chapter its meaning is explained and T. Baines furnishes the pictures.—"On the Right Trail" (Harding & More, 119 High Holborn, London, 2 s.), is the name of a good book of counsels for "Catholic Girl Guides" which Flora L. Freeman has written. The maidenly virtues are all stressed and the lessons suggested by the organization's character are forcibly driven home.

**History.**—A volume which can be heartily recommended to our young people is Miss Ida M. Tarbell's "Boy Scouts' Life of Lincoln" (Macmillan, \$2.00). It is to be regretted, however, that nothing whatever is said of the spiritual activities which marked Lincoln's later years. After all, even a boy scout needs prayer quite as much as woodcraft, and a lesson of more importance to him can be drawn from the picture of Lincoln on his knees communing with his Maker in the dread days of 1862, than from a Lincoln growing in the open air and sleeping, according to the formula of Whitman, on the ground. Lincoln never slept on the ground if he could find a bed, and would have laughed at the absurdity contained in the couplet which Miss Tarbell invokes as a preface to chapter 1. In view of Lincoln's opinion of Whitman, recorded by Herndon, the quotation of this Whitmanic couplet must seem at least incongruous.—The reviewer must struggle to find a reason for the existence of "A Parody Outline of American History" (Doran, \$1.50), by D. O. Stewart. It is neither witty nor amusing, but is often decidedly cheap and vulgar.—"Heroes of Progress" (Houghton Mifflin, \$1.25), by Eva March Tappan, is an attempt "to give as general a view of recent American achievement as possible" without writing a book "of unwieldy size." Written for children, the attempt is fairly successful, although the almost systematic exclusion of all mention of religion as a factor in life, depreciates the value of the book.



## EDUCATION

## The Child and the Concept of Morality

THE training and education of the child, it has been said, begin with the birth of his grandfather. The idea underlying this paradox is a correct one. If the child is to be rounded off to the finest proportions from the moral, intellectual and physical point of view, you must begin his training from his earliest years. The first impressions are the lasting ones. The first seeds sown in a virgin soil quickly grow to the maturity of the flower or plant, because, as yet, in that soil, they find no forces to oppose them.

We confine ourselves for the moment to the development of moral ideas in the heart of the child. A modern school of pedagogy, considering as conclusive the vague hypotheses which experimental psychologists are endeavoring to establish, maintain that in the earliest period of the child's education, that of the elementary or primary school, moral ideas exercise no influence on what Sabatier calls, the "making of the soul." They endeavor to prove their thesis with so-called scientific reasons and arguments. The earliest "centers of association," they tell us, begin to take form only when the child is six or seven years old. In the normal individual, they again assert, these centers attain but a slight degree of development when he is already from twelve to fifteen years old. They reach their full growth only, when he is about thirty-two years old. Then only do the higher ideas of morality, truth, justice, liberty, reach their perfect flowering. The child in the elementary school, they tell us, is physiologically incapable of acquiring these moral notions and concepts. What is their conclusion? One against which Catholics, and every true educator must protest and against which they must be constantly on guard, both in theory and in practice. Since the child, says the new school, is physiologically and biologically incapable of acquiring these moral ideas, it is a useless and thankless task for the teacher to try to awaken in the soul of the child ideas and concepts to which it is simply inaccessible, and which find no lodgment there. The teacher, they sarcastically tell us, who endeavors to form the "moral sense" of the child is rolling up hill a Sisyphus stone, only to see it crashing down again, and to be forced to renew efforts never to be crowned with success.

## EXPERIENCE CONDEMNS ASSOCIATION THEORY

EXPERIENCE teaches us how unsound such a theory is. Hundreds of teachers will answer, facts in hand, that the theory just exposed, is not true and is contradicted by the lives of the children and pupils, as they see them developing before their eyes in the class room. For, to take but one aspect of the question, if the idea of morality cannot find entrance into the soul of the child, such a soul would be incapable of reacting to any sentiment of love, of gratitude, of shame, of remorse, of honor and loyalty, of enthusiasm for the beautiful, of patriotism. Yet, we venture to say, that scarcely a teacher in the United States is to be found who does not realize, does not feel and see with his eyes even, that the very youngest children to whom he has ever read a fairy tale, or a story of daring and heroism, with a beautiful and virtuous maiden and an equally "good" villain in the plot, inevitably sympathizes with the persecuted and virtuous maid and loathes the tyrant. Their admiration is for Joseph, not for his treacherous brothers. They may not of course be fully conscious of the nature of their admiration or their hatred. But they are in the right direction. Their "orientation" is the true one.

No teacher can measure, weigh and catalogue the exact amount of moral influence exerted on the child. But he knows that the influence is exercised. The child conscious of a lie, if the soul be not dulled by long and mischievous habit and he be not a practised professional in the arts of deceit, will show it when caught in the act. He knows that he has done something wrong.

Is he then so inaccessible to moral ideas? Every teacher on the other hand has seen his children perform acts of generosity, kindness, of unselfish devotion and self-control. Surely these are not merely physiological and biological phenomena. They are the manifestation of a higher law. They are moral acts in the strictest sense of the word.

## HISTORY PROVES ITS FALSITY

THE soul of the child has been one of the greatest and most tragic battlegrounds of history. Schools of philosophers, tyrants, theorists, the individual and the State alike have striven for its possession. It is no wonder that the Catholic Church wishes to form the soul of the child. She realizes that its formation here, in a great measure settles for good or evil the fate of that soul for eternity. Charged with the spiritual interests of her children, she knows that they are well equipped for their spiritual responsibilities, if at the start, they are molded to correct moral and spiritual ideas. She knows that they are accessible to the highest ideals of virtue. She trained the soul of Agnes to prize above all things the unfading crown of virginity. She fortified the heart of the boy Pancratius to face the horrors of the Roman arena. When but mere lads, under her fostering care, young Stanislaus and Berchmans and Aloysius had reached the height of the moral sublime. Boys in age, they were saints in ideals and in conduct. Children are not mere automata. No one has ever yet fully fathomed the pure depths of a child's soul. That is a mysterious realm. But we know that if pure souls can be degraded by sin, they can be rendered more beautiful than the loveliest of sunny bowers by the presence of truth, purity and unselfish love.

Men fight for the possession of the soul of the child, because they know the morality implanted there will be the morality of the future. Why try to instil moral ideas into the soul of the child, as each system of education endeavors to do, if all this moral teaching is to awake no echo in that voiceless shrine? Men have strangely erred for centuries for the victory and the dominance of moral ideas, if the child is by nature so poorly equipped to respond to their appeal.

## GREAT EDUCATORS AGAINST IT

IT would be no difficult task to oppose to this false and dangerous theory the authority of almost every one of the great educators of history. It is around the ideas of right and wrong, fundamental in the life of society, and without a correct concept of which, life is impossible and social chaos would be the inevitable result, that their systems, for the most part, revolved. Quintilian tells us that the younger, the purer the heart is, the stronger, the more lasting, the more decisive, the impressions are. Erasmus teaches that the education of the child begins with his nurse. And he is not speaking of his physical development and the guidance of his first tottering steps. For he adds, that she must use the most alluring and tempting methods to train him to virtue and knowledge. Montaigne, in spite of his skepticism and seeming indifference to higher ideals, writes that our vices become so to say part of ourselves in very childhood. There the bent is given. Fénelon assures us that our strongest inclinations are formed in childhood. Pestalozzi holds that the "moral life of the child" awakens in the home in earliest years, even long before he has gone to school. Compayré, whose educational theories must often be rejected, but who in this instance gives expression to a sound pedagogical principle, writes that in the moral formation of the child, the family holds a paramount position of influence. In direct opposition to the false theories that complete moral development is not reached until the age of thirty, Joseph de Maistre, who knew men and the world from many angles, says that man in the strictest meaning of the word, the moral man, the one who reacts to the great ideas of right and wrong,

of truth, virtue, justice, liberty, honor, is already formed morally when he reaches the age of ten "and if he has not been formed on the knees of his mother, that will ever be for him a great pity and a great misfortune."

What must be the conclusion? The soul of the child must be early formed to the noblest ideas of morality and of religion. It will quickly react to them, if they are presented in clear, simple, tangible form, in picture, in parable and story. The soul of the child is a rich and fruitful soil. Germs of evil speedily develop there and cast out their paralyzing rootlets and tentacles stifling every fair and lovely growth. But it is no less responsive to truth and beauty. If the Divine Teacher asked that the little ones be not hindered from His sacred presence and the benefit of His teaching, it was because He knew they would respond to His lessons, His words and example. The Catholic teacher will deem it his honor and privilege to follow in the footsteps of such a Master.

J. C. R.

## SOCIOLOGY

### The New Industrial Psychology

**I**N the scholastic sense psychology is a branch of philosophy. It deals with the soul: its nature, qualities and operations. The mind of man, which forms a particular object of this study, is fundamentally one with the human soul. It is the same animating principle regarded under a special aspect, as the subject of our mental operations.

Rejecting the existence of the soul, modern rationalists still cling to the name by which this science had been known during the past few centuries, "psychology." But they confined themselves to the consideration of mental phenomena. "The science of mental life, both of its phenomena and their conditions," was the definition that William James gave to his psychology. The name thus retained had not been used by Aristotle, the father of psychology, nor by the early medieval writers. It was first used, so far as we know, in the sixteenth century and came into vogue in the eighteenth. Today it is a name to conjure with. We find it attached, with different qualifications, to a variety of sciences whose number is constantly increasing, each claiming its own specific field of speculation and investigation.

Yet a reaction has set in against the so-called "old" psychologies on the part of some at least of those who now proclaim themselves the sponsors of a "new" psychology. They admit the legitimacy of the old, but they have weighed it and found it wanting. There is much reason for this judgment in as far as it applies to the endlessly confusing, vaporous and contradictory psychologies of modern rationalistic schools. Rejecting the one element essential to psychology, the spiritual soul of man, they of necessity reduced their science to a Babel of conflicting tongues. It would be folly for anyone to seek a reasonable guidance here. The same, however, does not hold true of that scholastic psychology, so little understood as yet, which has fallen heir not only to the Aristotelian wisdom of the past, but to the Christian verities and the modern discoveries of science. In English an able exponent is Father Michael Maher, S. J., in his "Psychology, Empirical and Rational."

### THE NEW PSYCHOLOGY

**B**UT what is the "new" psychology? It is an applied as distinct from a speculative science, a purely practical as contrasted with a purely theoretical psychology. It is not directly concerned with the nature, attributes or origin of the human soul or mind, but with the external result of its operations. It has therefore been defined as: "The science of human behavior in its relation to and dependence upon mental process." This behavior may evidently be studied as it manifests itself under various conditions, as for instance in education, industry or

commerce, thus giving birth to the various psychologies of education, industry or commerce, each considered as a separate branch of this new science of applied psychology. Its purpose is not merely the study of human behavior, but also to control and render it increasingly efficient.

As might well be expected, physical and psychical phenomena are often indiscriminately made the object of this study. The same was true when psychology first began as a science and Epicurus, conformably with his sensuous philosophy, treated it as a branch of physics. Turned now into a practical study, it is applied by the professional psychologist to each individual case under consideration, as a doctor deals with his patient or a teacher examines a pupil. Because of the constant and profound interaction of spirit and matter, it is evident that physical and psychical phenomena must often indiscriminately be taken into account. Nowhere will this be more obvious than in the wide realm of industry to which the new science is particularly to be applied, although the first great impetus was given it in the late war. It was then utilized in the examination of recruits to find their fitness or unfitness for the various departments of service. The desire of the new psychologist is to perform for industry and education the same service that he performed for war, to be as instrumental in advancing the work of production as he had been in promoting the task of destruction.

As early as 1913 Münsterberg had led the way in this field by his "Psychology and Industrial Efficiency." He little thought that seven years later Scotland would already have founded a National Institute of Industrial Psychology.

### AS APPLIED TO INDUSTRY

**A**SYSTEMATIC presentation of this psychology, as it applies to industry, has now been given us by Dr. James Drever, Combe Lecturer on psychology in the University of Edinburgh (New York: Dutton and Company. \$2.50). As the subject matter of industrial psychology he recognizes three groups of problems. In regard to the first two there can be no difficulty. They are (1) problems of the worker: his character, intelligence, vocational fitness, etc.; (2) problems of the work and the factors upon which its efficiency depends, such as fatigue, length of work and rest periods, economy of movement, conditions of working, etc. Hence Dr. Drever concludes:

We can therefore say that "industrial psychology" is the utilizing of psychological knowledge (1) in selecting workers for any work on the basis of natural fitness, and (2) in developing good methods of work, in order that a given expenditure of human energy may yield a maximum result, or, which amounts to the same thing, that the result which must be produced may be produced in the most economical way as far as expenditure of human energy is concerned.

To these two groups of problems a third is added by him, pertaining less directly to industry itself, namely problems of the market, *i. e.*, of demand and supply from the psychological point of view. He would have us note also the more general psychological conditions that affect industry, "as not merely an economic, but also a social activity." Thus considered the psychology of industry certainly offers a wide scope to the student, a wider field than the expert will probably care to cover.

### INDUSTRIAL PSYCHOLOGY AND SCIENTIFIC MANAGEMENT

**B**UT a question is likely to suggest itself here to the reader: "How, in its final results, will industrial psychology differ from scientific management?" This is a matter of tremendous importance to the laborer, and especially to the trade unionist, who has come to look with supreme suspicion upon all efficiency methods as intended mainly to increase the profits of the employer at the expense of the workers. Dr. Drever makes no hesitation in stating that it was quite natural for the workingman



to have entertained from the very first a grave distrust of scientific management. The reason given by him is that its aim is confessedly to increase output and profits: "It approaches the psychological phenomena of industrial activities from the point of view of the management." Scientific management, he repeats again, "makes only a half-hearted profession of impartiality," so far, namely, as the interests of employer and employee are concerned.

Industrial psychology, on the other hand, he holds, is not intended to serve the employer more than the laborer or the consumer. While scientific management professedly seeks for the most efficient methods, industrial psychology aims to study the laborer's mental and emotional attitude towards his work, his conscious and unconscious reactions to it, and all the psychological processes involved so as to harmonize the laborer most perfectly with his task, and the task in turn with the mental processes of the laborer. The result, of course, will be an increased efficiency, to which must be added also an increased satisfaction and facility on the part of the worker himself in the accomplishment of his properly selected task.

Clearly, however, industrial psychology, too, might be abused to serve capitalistic purposes rather than human needs, to amass profits rather than reasonably to increase human joys and comforts. Hence the suggestion is made of a central bureau in cooperation with employers' associations and labor unions. Yet in spite of all precautions, the new science, if conceived in the spirit of the old rationalistic psychologies, excluding the concept of man's immortal soul, will but bear the same Dead-Sea fruits of hollow hopes and promises, in place of promoting human happiness by rightly matching the worker with his work.

#### THE AGE OF EFFICIENCY

THE age of machinery is broadening into the age of efficiency, with its army of efficiency engineers, scientific managers and industrial psychologists. The lifeless tools of capital, the stupendous modern engines and machines, have gradually been perfected and refined until they now seem almost human and intelligent in their response to the will of man. The next step has been to study the human process of production, to eliminate every useless action and simplify each movement by the efficiency system. In the laying of bricks eighteen distinct movements had been involved. These were scientifically reduced to five. In place of 120 bricks per hour, 350 could now be laid within the same time. Similar results were obtained in other industries. But labor raised its voice and declared that it was not a mere machine to be driven to the utmost of its capacity and then carelessly "scrapped" with old iron and worn-out cogs, when its usefulness was ended. Yet something had been gained as the net result that might well be used to advantage, if the truth were but remembered that labor has a human soul, divine in its destiny, immortal and precious far beyond all dross of wealth and profits.

Such was the second step in the elimination of economic waste, the third is now being taken in the hope of helping to eliminate to the utmost the social waste as well. It consists in the study, not merely of the working processes and of the physical actions of man, but goes still further, taking account particularly of the mental process related with the industrial action of the worker. It begins with the application of general intelligence tests, by which men can be graded intellectually and their mental qualifications listed. It next proceeds to the study of the specific vocational fitness which these qualifications imply, that so the right man may be placed in the right position, both for his own happiness and the general welfare of the community. It then attempts to correlate the performance of the work itself with the mental operations of the laborer, as it seeks to find for him in turn the utmost economy in method and movement consistent with these

operations. Such at least is the aim of industrial psychology. How much of all this it can accomplish remains to be seen. It is a large program, calling for an amount of detailed experimentation that is nothing short of appalling. Yet its foundations have been laid in the extensively developed intelligence measurements of experimental psychology, in the mental tests of the American army, in the results of such investigations as the time and motion study of scientific management, and in the elaborate vocational work already undertaken.

But it were vain to think that here is the solution of our industrial unrest. Unwisely used it may even increase and intensify this, it may augment unemployment and sharpen the social conflicts. The trouble lies deeper than any mere psychology can reach. It is rooted in that false human selfishness for which religion has the only cure. Industrial psychology would find its perfect application under the system of cooperation.

JOSEPH HUSSLEIN, S. J.

#### NOTE AND COMMENT

##### Helpers of Holy Souls Found American Novitiate

IT is good news to hear that an American Novitiate of the Helpers of the Holy Souls is soon to be opened at New York, thirty years after the first small group of women, fired by the love of God to help suffering humanity in this world and in the next, came to lay the foundation of their Congregation in the United States. Founded in Paris, in 1856, by Eugénie Smet, better known by her name of religion, Marie de la Providence, this Society of religious took for its motto: "Pray, Suffer and Labor for the Souls in Purgatory."

Their life is therefore divided between prayer and action. The first word of their motto indicates their primary object. In addition to the various spiritual exercises based on the rule of St. Ignatius, the Office of the Dead is daily recited in choir. The religious are trained above all in the interior life, confident that by sanctifying themselves they are rendering the highest service to the poor captives in Purgatory and gaining the only lasting influence on souls in this world. To the second word of their motto corresponds the practise of the works of mercy that afford ample opportunities for self-sacrifice, though in themselves interesting and consoling. Their third purpose, "labor," is satisfied by visiting and caring for the sick poor in their houses. This is the main feature of their lives, but they stand ready at any time to adapt themselves to the particular need of the nation or city in which they happen to be located. The methods of modern social service, inspired by an unselfish charity, characterize their work. Thus they have settlement houses to which children come after school hours for sewing and instruction; they teach catechism in parishes which are unable to support parish schools, no distinction being made as to race or color; and they conduct various clubs for working girls where innocent amusements are provided. The nuns are often assisted in their labors by ladies of the world who devote a generous portion of their time to works of charity; hence both classes of society are reached.

All the services of the Helpers of the Holy Souls are absolutely gratuitous, their rules forbidding them to receive any compensation for services rendered, their sole sustenance being alms and voluntary contributions. To enumerate in detail the good accomplished is well nigh impossible, but the following report of the New York house for the year, 1921, will convey a faint idea of the truth of the statement: Visits to the poor for nursing, 1,900; calls on poor families for investigations, etc., 10,094; visits to hospital patients, 13,000; catechism instructions, 88,802; private catechism instructions, 3,711; First Communions, 852; adults prepared for Baptism, 99; conversions and confirmations in

convent chapel, 150; members in business-girls' club, 450; weekly attendance at sewing classes, 3,500.

The Society of the Helpers of the Holy Souls, although of recent origin, has been established in all the European countries and has spread as far as China, where it has four houses. Unfortunately there are only three houses in America, one in New York, at 112 East Eighty-sixth street; another in St. Louis, at 4012 Washington boulevard; and a third in San Francisco, at 204 Haight street. These, however, cannot possibly meet the ever increasing demands. They have had, therefore, to refuse many requests for foundations because of the dearth of subjects, the works having up to the present time been carried on mainly by religious from foreign countries. This difficulty, we trust, may now be obviated by the decision to open an American Novitiate, which has met with the greatest encouragement from ecclesiastical authority. Any who may wish to aid in the endeavor to free souls from Purgatory by relieving the miseries of this world should communicate with the convent at New York.

#### Begging for His Aged Mother

**B**ITTER stories of the manifold needs in Austria continue to reach us, as well as consoling messages of the confidence and joy for the needed relief sent to institutions that often have been reduced almost to the extremes of want. Many too are the sad cases of individual suffering. Here, for instance, is a letter from an Austrian priest, a chaplain in a mother-house of Sisters and a religious instructor, whose salary had enabled him for twenty-five years to support his mother, who, now, in her eighty-fourth year, lies bed-ridden in a Czechoslovakian town. Just now seventy Austrian Kronen are worth no more than one single Czechoslovakian crown. This renders it impossible any longer to meet his obligations. He has sacrificed everything, all his salary, all the savings of a life-time, to defray the expenses and pay the necessary monthly rent for his aged mother. "You can imagine my state of mind," he writes, "since all are so poor in Austria that no one can help me. It is bitter to go begging, and at such a distance!" American stipends for Masses would amply suffice, but where is he to get them? Yet this is but one case of the manifold misery that is to be met with on all sides in stricken Austria, which still is passing through her long agony, looking to us for relief.

#### Enforced Incorporation of Trade Unions

**L**EGAL measures are again being urged to enforce incorporation of the trade unions. Capital, so the argument runs, is incorporated and trade unions should be made to adopt the same means that they "may be held responsible." To this the unions answer that capital is not incorporated with the purpose of being held responsible, but to escape liability. Labor's side is thus clearly put by the American Federation of Labor in a recent news letter:

Under the partnership form of doing business each partner can contract debts in the name of the company and all other partners are liable for the full amount. The property in the partnership can be seized for debt, and if this is not sufficient the other property of each partner can be seized.

Under the corporation form of doing business this danger is removed. An officer of a corporation can contract debts in the name of the corporation, but only the property of the corporation is liable. The property of stockholders cannot be seized, as in the case of partnerships.

In a partnership each partner has the fate of his associates in his hands. In a corporation the by-laws and constitution of the corporation define the limits of officials. Corporation stockholders invest what they are willing to lose and cannot be held for other damages.

Business men are not compelled to incorporate, but they do so because persons will invest money without being held responsible. It is now proposed to compel trade unions to do what is optional with business men. If trade unions were incorporated they would be constantly menaced by the receivership process, whereby their property and treasury would be at the whim of hostile courts. This danger to a corporation does not exist. Its activities are clearly defined in its charter. The activities of a trade union cannot be defined because it is a social institution. It cannot be separated from the human beings who compose it. These human beings have memory, understanding and will, as distinguished from a commodity, in which corporations deal.

One point, at all events, must be clear to everyone, and that is that so long as trade unions are infested by the labor spies of capital, as at present is almost everywhere the case, incorporation could at any time be turned to their complete undoing. The workers are perfectly right in saying that: "If a trade union were incorporated it could be thrown into court by any detective, spy or 'company man' who is a member of the unions." They would be at the mercy of trouble-brewing detectives, whether these acted with or without the instructions of the employers' corporations. "Organized labor," the unions conclude their argument, "does not shirk responsibility. And even if it did, it can be reached by criminal, civil and common law."

#### Regarding the Mission Stamp Company

**I**N the correspondence department of the issue of AMERICA for December 31 a letter was printed on "Postage Stamps for the Missions," showing the value of American stamps antedating 1870, such as can doubtless still be found in many of our Catholic homes, as also of the current United States stamps of the higher denominations or stamps of smaller nations or new countries in Europe and Asia. Since then the address of the Mission Stamp Company, to which such stamps can be sent for the purpose of aiding in the great work of promoting the Faith in pagan countries, has been changed. The manager of this enterprise, G. A. Bisset, Commander (CC) U. S. A., asks to announce that the present address is: The Mission Stamp Company, San Diego, Cal.

#### The Superman in Industry

**I**NDUSTRIAL absolutism dies hard. Paul R. Ramp, foundry superintendent of the Advance-Rumley Company, Battle Creek, Mich., in a recent issue of the *Iron Age*, makes no secret of what he holds to be the purpose of the "open" shop. He thus lectures his employer audience:

Now that you have an "open" shop, and you are your own shop committee and your own business agent, you must establish your own methods of making piece-work prices, and not at any time allow the old-time plan of negotiating with the molder for a lower price prevail. Such actions lead to discussions among your men on what should be paid, and discussions lead to collective bargaining.

Why indeed should the working man do any thinking at all? What right has a poor day-laborer to any expression of opinion about the conditions amid which his life is to be spent? The superman will do the thinking for him. But suppose the worker, with a family starving at home, should actually dare to be dissatisfied with the wages upon which the superman decides he should be able to continue in existence for a reasonable length of time. Then let the employer follow Mr. Ramp's suggestion:

He (the worker) needs your help at this time, just as much as at the beginning, and you must use strenuous efforts to get him lined up, or you will be obliged to discharge him. Take him in the office and convince him that he is only in the primary department of the business, and that he is of no special value to you; that he needs you more than you need him.

Could there be a stronger argument for the need of labor unionism than that unconsciously presented here?